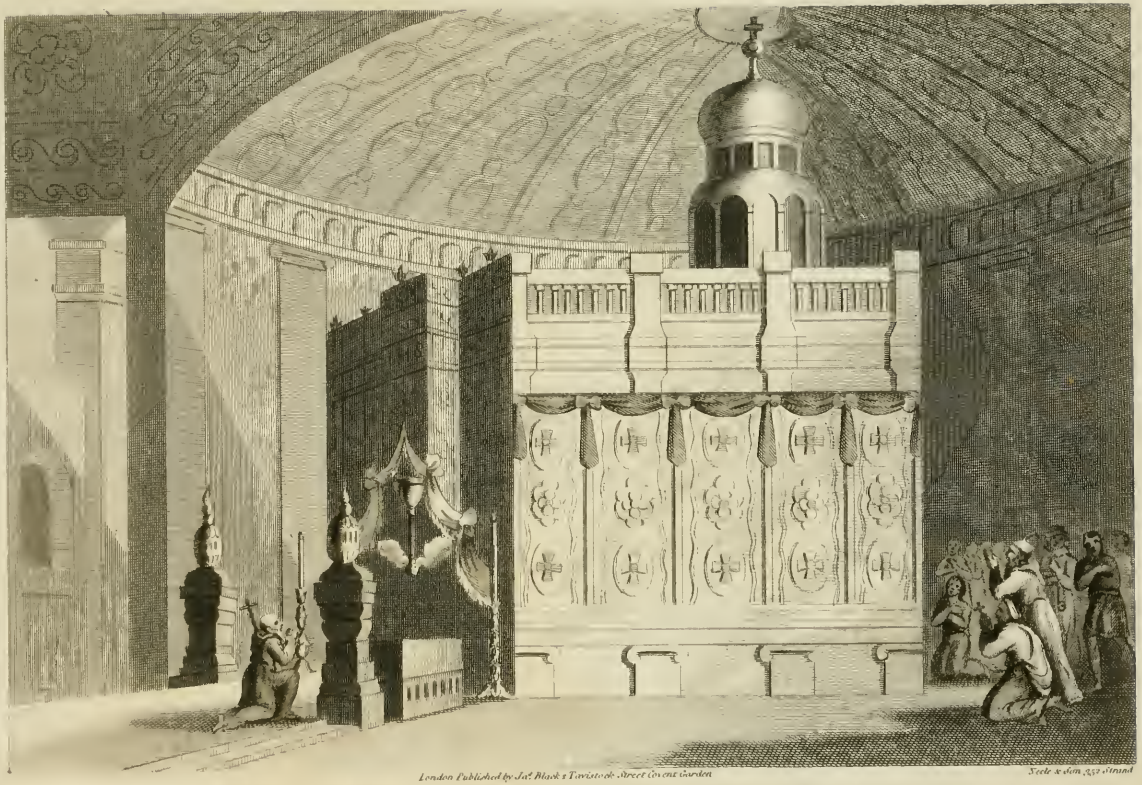
R. A. Schiff
1820 –



London Published by Jas. Black 1 Tavistock Street Covent Garden. Neele & Son 352 Strand

NORTH EAST ASPECT OF THE HOLY SEPULCHRE TAKEN IN AUGUST 1817.

Ne' sia chi neghi al peregrin devoto
D'adorar la gran Tomba, e sciorre il voto
Gerusalemme liberata
Libro I. Stanza 23

Letters

FROM

PALESTINE,

DESCRIPTIVE OF A

TOUR THROUGH GALILEE AND JUDÆA,

WITH

SOME ACCOUNT OF THE DEAD SEA,

AND OF THE

PRESENT STATE OF JERUSALEM.

SECOND EDITION.

TO WHICH ARE ADDED,

Letters from Egypt.

BY T. R. J.

Κυλίω κἀγὼ τὸν πίθον, ὡς μὴ μόνος ἀργεῖν δοκοίην ἐν τοσούτοις ἐργαζομένοις.

LUCIAN de Hist. Scrib.

LONDON:

PRINTED FOR JAMES BLACK,

TAVISTOCK-STREET, COVENT-GARDEN.

1820.

TO

THOMAS SAMUEL JOLLIFFE, ESQ.

OF

AMMERDOWN,

IN THE COUNTY OF SOMERSET,

LATE REPRESENTATIVE IN PARLIAMENT

FOR THE BOROUGH OF PETERSFIELD,

THE FOLLOWING PAGES ARE RESPECTFULLY INSCRIBED,

AS A TRIFLING TESTIMONY OF GRATITUDE,

BY HIS MOST OBLIGED

AND AFFECTIONATE HUMBLE SERVANT,

THE EDITOR.

ADVERTISEMENT.

A LETTER from a distant country is generally looked on as a sort of common property, by the immediate connexions of the Writer,—and it not unfrequently happens, that the partiality of a friendly circle, predisposed to receive with kindness even the commonest observations, so far operates to blind their better judgment, that they are induced to imagine the public might also feel some interest in the perusal.

The *amour propre* is seldom unsuccessfully appealed to; but, in the present instance, the good-natured reader is entreated to believe, that no ordinary persuasion would have been sufficient to vanquish the scruples of an individual, who has always sought retirement; and that in venturing to submit any part of his correspondence to the press, he has ultimately yielded to representations, which he could no longer with propriety resist.

It may be necessary to state, in explanation of the abruptness with which the letters begin, that they are selected from a series written during the years 1816-17, and that none have been admitted but what relate exclusively to a country, which may eventually become an object of anxious research, though for many ages seldom visited by European travellers.

London, Nov. 10, 1819.

*** The rapid sale of the first impression of the *Letters from Palestine,* induced the publisher to recommend an extension of the series. In acceding, however reluctantly, to his suggestion, the editor has made a further selection from those, which attempt to describe some of the peculiar usages and natural features, that distinguish the "Land of Egypt." Many of the singularities mentioned by early voyagers have already begun to disappear; future travellers will have to notice a more rapid progress of innovation; and the political observer, who watches in silence the march of events, may suddenly find his attention directed to that country, either as the theatre of some mighty convulsion, or as the source of some new distribution of wealth and power.

The writer's distance from the press will, it is hoped, be some apology for the few typographical errors, chiefly in accents and punctuation, which occur in the latter part of the volume.

Bath, May 27, 1820.

SKETCH of the EASTERN COAST of the Mediterranean.

Node & Son 352 Strand.

LETTERS FROM PALESTINE.

LETTER I.

To Sir G*****t E**t, Bart.

Acre, Aug. 7th, 1817.

Dear E——,

We left Tripoli on the first instant, soon after mid-day, and, at eight in the evening, arrived at Patrone, the only place, within the compass of a day's journey from thence, where accommodations of any kind can be procured. The route is not distinguished by any features of striking interest, but has the recommendation of being carried in a regular progression almost entirely by the margin of the water.

About three or four miles on the northern side of Patrone, we entered a valley in the highest degree picturesque—such, indeed, as a writer of romance might delight to feign: the village, at its extremity, consists only of a few mouldering tenements, and we had some difficulty in finding room for ourselves and

baggage, which we at length contrived to deposit in the upper story of a ruined building, and passed the night without interruption.

We quitted our gloomy abode between six and seven the next morning, and, in the course of three hours, arrived at a town of some importance, called at present Gibile, but known formerly by the name of Byblus. Here we breakfasted, and were plentifully supplied with fruit of various kinds, cakes, and honey. Pursuing our route along the beach, we came in little more than an hour to a clear and rapid stream, rather shallow, but of considerable width: this is imagined, and with sufficient probability, to be the river called after Adonis. At certain seasons, the waters are tinged with a vermilion hue, arising from a stratum of red earth, particles of which are periodically washed by the violence of the rains into the current. The superstition of the ancients, unable or unwilling to account for an alteration of the surface by natural means, ascribed it to a sympathy on the part of the stream with the favourite of Venus; the catastrophe which occasioned his death having taken place in this district, as he pursued the chase over the mountains from whence the water issues.

In something less than two hours after losing sight of the river, we reached Jeune, a place now almost entirely neglected, though possessing an extensive bay, and other conveniences for navigation. Here the Pachalic of Tripoli terminates, just at the entrance of the harbour, and the district of Sidon commences. The only khann, or inn, which the town affords, presented nothing beyond the meagre accommodations of an oriental caravansary; but the deficiency was in some measure supplied by the attentions of the proprietor, who welcomed us with many expressions of hospitality, and made the best arrangement he could on a sort of platform projecting in front of a building, which overhung the sea.

We left Jeune the next morning, soon after eight, by a route, which lies over a rugged and rather steep pass, near the shore. In the course of an hour and a half we came to a stream, which the old charts describe as the river Lycus; the modern name I could not distinctly ascertain, but it has not the least resemblance in sound to the ancient appellation. The current flows through a ravine formed by two mountains, lofty and precipitous; the depth is such as to be easily fordable; but a very handsome bridge, of

four or five arches, is thrown across the channel at a little distance up the valley. On reaching the opposite bank, we found a road sufficiently wide to admit three horses abreast, cut through a stratum of the cliffs, running in a direction nearly parallel with the winding of the coast, but avoiding its sinuosities. This was accomplished under the direction of the Roman Emperor Antoninus, as is attested by an inscription engraven on the rock by the road side. The characters are much mutilated, but their purport may be traced with some degree of accuracy.

The tablet imports, that the Emperor,

"CÆSAR, M. AURELIUS ANTONINUS,
PIUS, FELIX, AUGUSTUS,
PARTH: MAX: BRIT: GERM: MAXIMUS
PONTIFEX MAXIMUS,
MONTIBUS IMMINENTIBUS,
LYCO FLUMINI CÆSIS VIAM DILATAVIT."

The whole extent of this causeway, whose formation is thus circumstantially recorded, does not exceed an English mile. It is now much neglected, and out of repair.

An hour's gentle riding from this place brought us to another river, the name of which our guides

were totally unacquainted with, nor could I find it noticed in any of the ancient charts. It is stated to have been the scene of the famous combat between that mirror of chivalry, St. George, and the redoubtable dragon: the personal achievements of this right reverend champion are equally appreciated by all ranks, sects, and conditions, and the defeat of his antagonist has been commemorated by the united efforts of sculpture and painting in almost every Christian edifice, which we have visited in Syria.

Barutti is not more than an hour's distance from the plain through which the stream flows, and we arrived there about noon. The English Consul received us with distinguished courtesy, and we passed the remainder of the day very pleasantly in his mansion. The plague had recently appeared in the town with symptoms of considerable violence; but no "*accident*" [1] having been reported for some days, I ventured to stroll through the principal places just before the evening set in. The streets are mean, narrow, and impure, like those of most other provincial towns subject to the Ottoman government; but the buildings

[1] An affected term used to denote the death of an individual occasioned by pestilence.

are rather extensive, and supposed to contain above six thousand inhabitants. The ancient name was Berytus; under the Roman Emperors it became a sort of Inn of Court for the study of jurisprudence in the East, and is styled by Justinian *the mother and nurse of the laws.* By whom the academy was instituted is not accurately known, but there is sufficient authority for fixing its date anterior to the age of Diocletian. It had the honour to furnish two distinguished civilians, Dorotheus and Anatolius, selected by Justinian to assist in composing the celebrated digests. In more modern times, the city has been remarkable by the residence of the Emir, Faccardine, who flourished during the reign of Sultan Morat. He was chief of the *Druses,* a tribe who are imagined by some writers, to have descended from the scattered remnants of the crusaders. This people, whatever was their origin, after having long remained pent up in the mountains, grew into temporary importance by the talents and courage of their leader, who extended his power from the regions about Barutti to the plains of Acra. They were, however, subsequently driven back within their ancient limits, by the forces of the Grand Signior. The palace of the prince was at the north-

east of the town; formerly a very capacious edifice, with extensive gardens, but now totally ruined.

We took leave of our host soon after seven in the morning. The lanes which form the outlet to the city in the direction of Saida, (the ancient Sidon,) are cool and well shaded, the banks being thickly clothed with the prickly pear, whose fruit is now in a state of maturity. In less than an hour we quitted these umbrageous valleys, and entered on a large sandy plain, which is continued for several miles in a gradual descent to the beach. In the course of six hours more we arrived at a miserable looking khann, near a ruined village, called Djee, or Jee; we remained here a short time while the guides procured some refreshment, but the perversity of the sumpter mules occasioned so much vexatious delay, that it was past seven in the evening before we entered Sidon. The city, as it exists at present, rises immediately from the strand, and, seen from a slight distance, presents a rather imposing appearance. The interior, however, is most wretched and gloomy; a melancholy contrast to the gaiety of the gardens and mulberry grounds adjoining the walls. The gate had been closed a short time before our arrival, in consequence

of some religious ceremony, and we were detained nearly half an hour, till the necessary explanations had taken place. The portal is very massive, and has an air of military importance; but the instant it is unbarred, the delusion vanishes. As there is no British agent at Saida, we were directed to the residence of the French Consul, Signor Ruffini, who received us with the politeness instinctive to the French nation. Lady E. St*****e had for some time established her residence about a day's journey from the coast, when the report of a pestilence compelled her to a temporary retreat several miles further in the interior. Her absence appears to be universally regretted; she has indeed distributed her largesses with such address, as to have acquired a very considerable degree of popularity. "Point d'argent, point de Suisse," is a maxim by no means exclusively applicable to Helvetia; and "*Mi laddi*"[1] is reported to have given very expensive proofs of her conviction, that there is no happiness, even in Arabia, like that which is purchased.

Some faint traces are still discoverable of the ancient lustre of Sidon, in the broken columns, and

[1] The title by which this lady is distinguished, in the districts adjoining her residence.

architectural ornaments, which lie neglected at a little distance from the modern walls; and in one of the neighbouring gardens, there is a reputed relic of antiquity, which the Jews affect to hold in extraordinary veneration. This object of their regard is alleged to be the tomb of Zebulon: the monument, if such it may be called, is extremely simple, consisting solely of two stones, which are supposed to have been placed at each extremity of the body;—a conjecture, by the bye, which is somewhat extravagant, unless the patriarch was of gigantic stature, for the blocks are more than three yards distant from each other.

Pliny attributes the invention of glass, or at least the original manufacture of it, to the artisans of this city,[1] as it was here only that the sand brought from the coast of Tyre was believed to be susceptible of fusion. The modern proprietors have either lost the art, or do not any longer find it a lucrative branch of trade.

The possessions of the tribe of Ashur, as enumerated by Joshua,[2] comprised Zidon in their limits. We were now, therefore, entering on the confines of THE HOLY LAND.

[1] Nat. Hist. cap. xix. lib. 5. Sidon artifex vitri.
[2] Chap. xix. v. 28.

The house in which the French Consul resides is extremely spacious, but in the arrangements of Signor Ruffini there does not appear to have been any provision for a casual visitor; we were therefore reduced to the necessity of sleeping *sub dio* in one of the outer courts. We arose very early the next morning, and after a ride of ten hours arrived within the walls of Tyre. Our route for the most part was on the sands of the sea-shore, where there are few objects either natural or artificial calculated in any degree to interest the attention of the traveller, or arrest his progress. About half a mile from the coast, and at four hours' distance from Sidon, a village hangs near the summit of the hills, which it is conjectured was the ancient Zarephath, or Sarepta, celebrated in the sacred writings for the residence of the prophet Elijah, and his miraculous restoration of the widow's son.

Our guides wished us very much to avoid Tyre, and strongly recommended our passing the night under a large tree at a small village a few miles to the east; but we were too desirous of visiting the ruins of a city, whose fortunes occupy so important a page in the history of nations; to listen an instant to their suggestions.

The modern town became visible at a considerable distance, from one of the elevated points beyond Sidon, and as the declining sun threw his beams over the lofty turrets of the citadel, they appeared clothed with a radiance, which exceeded the most splendid illumination. In these precincts the sacred writings are the best vade mecum: I make no apology, therefore, for extracting the following passages, as descriptive of Tyrian magnificence.

" O thou that art situate at the entrance of the " sea, a merchant of the people for many isles, thus " saith the Lord God; O Tyrus, thou hast said, I am " of perfect beauty. Thy borders are in the midst of " the waters, thy builders have perfected thy beauty. " They have made all thy shipboards of fir-trees of " Senir; they have taken cedars of Lebanon to make " masts for thee—of the oaks of Bashan have they " made thine oars: the company of the Ashurites have " made thy benches of ivory, brought out of the isles " of Chittim. Fine linen with broidered work from " Egypt was that which thou spreadedst forth to be thy " sail; blue and purple from the isles of Elisha was " that which covered thee.—The inhabitants of Zidon " and Arvad were thy mariners—all the ships of the

" sea with their mariners were in thee to occupy thy
" merchandize. When thy wares went forth out of
" the seas, thou filledst many people; thou didst enrich
" the kings of the earth with the multitude of thy
" riches and of thy merchandize.

" Thou hast been in Eden the garden of God.
" Every precious stone was thy covering; the sardius,
" topaz, and the diamond, the beryl, the onyx, and
" the jasper, the sapphire, the emerald, and the car-
" buncle, and gold: the workmanship of thy tabrets
" and of thy pipes was prepared in thee in the day
" that thou wast created.

" Thine heart was lifted up because of thy beauty,
" thou hast corrupted thy wisdom by reason of thy
" brightness: I will cast thee to the ground, I will
" lay thee before kings, that they may behold thee.

" By the multitude of thy merchandize they have
" filled the midst of thee with violence, and thou hast
" sinned—therefore, I will cast thee as profane out of
" the mountain of God: I will destroy thee, O cover-
" ing cherub, from the midst of the stones of fire."—
(Ezek. chap. 27, 28.)

Of this once powerful mistress of the ocean there now exist scarcely any traces. Some miserable cabins,

ranged in irregular lines, dignified with the name of streets, and a few buildings of a rather better description occupied by the officers of government, compose nearly the whole of the town. It still makes, indeed, some languishing efforts at commerce, and contrives to export annually to Alexandria cargoes of silk and tobacco, but the amount merits no consideration. "*The noble dust of Alexander traced by the imagination till found stopping a beer barrel,*" would scarcely afford a stronger contrast of grandeur and debasement, than Tyre at the period of its being besieged by that conqueror, and the modern town of TSOUR, erected on its ashes.

The ancient capital of Phœnicia was seated on a rocky island, separated from the main land by a strait of a few hundred paces.[1] Nebuchadnezzar, who was made the instrument of its destruction, connected the

[1] Pliny states the island to have been but seven hundred paces from the continent. There are three distinct epochs to mark the existence of Tyre—that of Tyre on the continent, or Palætyrus:—Tyre on the island:—and Tyre on the Peninsula, after it was joined to the main land. It had two havens, one looking towards Sidon, and the other towards Egypt. The city, including old Tyre, was 19,000 paces in circumference, but alone, only twenty-two stadia, or scarcely three of our miles.

The small shell-fish, which formerly supplied a tint to adorn the robe of kings and magistrates, has either

city with the continent, but the industry of the Tyrians subsequently demolished this barrier, and enabled them to re-edify the town. The degree of strength, which it acquired on its revival, may be estimated by the labour, time and carnage, which it cost Alexander to reduce it.

Within half a mile of the coast, is a place called by the Turks Roselaine, remarkable chiefly for the reservoirs, known by the name of *Solomon's cisterns.* The propriety of this appellation has, however, been

totally disappeared, or from the facility of procuring a die by another process, become an object of comparatively little value. I have observed in several places on the Asiatic coast of the Mediterranean, something resembling a muscle, which on being pressed, discharged a pink fluid; but the colour was not of that brilliant hue which is described as peculiar to the shell-fish on the coast near Tyre: the liquor in these was contained in a small white vein placed near the centre of the jaw. The colour of the fluid was not universally red; on the African coast it was of a dark violet, and hence possibly arose the indiscriminate application of the term *purple.* Sandys derives the word scarlet from this fish. "Near " Tyrus the colour resembled a rose, or rather our scarlet, " which doth seem to be derived from it. Tyrus was called " *Sar*, in that it is built upon a rock, which gave a name unto " Syria (as the one at this day *Sur*, and the other Suria) by " the Arabians, they pronouncing *Scan* for *San*, and *Scar* for " *Sar*, and the fish was likewise named Scar in their lan- " guage."—*Sandys' Travels.*

questioned by modern travellers, who contend that it is impossible these reservoirs should have existed before the invasion of Alexander, because the aqueduct, which conveys the water from them to the city, crosses the isthmus constructed by that prince when he gained possession of the place: and as it is reasonable to conclude, that the cisterns were not completed so long before the aqueduct which could alone render them of any service, so it is quite clear that this last must be of a date subsequent to the formation of the ground on which it is erected. The current tradition is, notwithstanding, that they are filled by a subterranean river which the king of Israel discovered, and which gave him the idea of the undertaking. The aqueduct is now in great measure ruined, but its extent and direction may easily be traced.

The surrounding country has an air of wildness and desolation; the soil, though not naturally bad, is much injured by negligent tillage, and the total absence of pasture and woodland leaves the surface in all its naked deformity. An extensive plain stretches out behind the city in a north-eastern direction, terminated by a range of mountains, over which Lebanon towers pre-eminent.

A lodging was procured for us in a small convent annexed to a Greek see, where we were received with much hospitality. In the course of the evening the archbishop presented himself to pay us a ceremonious visit, clad in a purple robe, and bearing a sort of official wand. He appeared to be a pleasant, well-mannered, intelligent old gentleman, and spoke the Italian language with much ease and fluency, having passed several years at Rome during the pontificate of Ganganelli. A residence in the south of Europe seems to have weakened his attachment to the habits and institutions of his native country, and he evidently conversed with reluctance on any subject, which had reference either to the ancient or present fortunes of Tyre. He stated the inhabitants to be very little short of 5000; but this account should be received with great caution, for I have universally observed a strong disposition in the individuals of any given district to magnify the amount of their population.

As we were assured that the distance to this place would engage us at least ten hours, it became necessary to leave our Tyrian hosts very early. The bishop called to give us his valedictory blessing soon after five o'clock, and reiterated his best wishes for

our safe arrival in the capital of Judæa,—though he scarcely disguised an opinion that we should find little to repay the fatigue and danger of the journey. The expression of such a sentiment lowered him very greatly in the estimation of a Greek servant, who had followed us from Corfu, and who was sufficiently disposed by national habit to shew every outward denotement of respect to the dignitaries of his own communion. On quitting the convent garden the guides were a little embarrassed as to the particular road they ought to select from three which were presented to their choice:—*Spiro* without any ceremony halloed to the prelate to come and point out the route, *Hollo, Padre! venite qui, mostrateci la strada!* "You rascal," said I, "is that the way to address a BISHOP? Go up to his Grace, and inquire if he has any commands for Nazareth." The bishop was not of an irritable temperament, and by no means disturbed by the flippancy of a lively young fellow, though in the garb of a lacquais. He obeyed the summons with as much alacrity as if it had been issued by a patriarch, and very good humouredly explained the nearest pass to our attendants.

LETTER II.

To Sir G. E——t, Bart.

Acre, August 7th, 1817.

Dear E——,

This town was anciently called Accho, and is recorded by the author of the book of judges[1] for its successful resistance to the incursions of the Asherites. In after ages, being much augmented by Ptolemy the First, it received in compliment to that prince the name of Ptolemais, and is distinguished as such in the account given of St. Paul's passage to Cesarea.[2] The Turks, however, have no great partiality for Egyptian appellatives, and when the place fell into their possession, it resumed something of its original title, Acre being easily derived from Accha and Acra. The situation is one of the most advantageous that can be desired. An extensive and fertile plain stretches out towards the north and the east; the waters of the

[1] Chap. i. ver. 31. [2] Acts xxi. ver. 7.

Mediterranean flow round the west; and on the southern side, a capacious bay spreads from the city walls to the base of mount Carmel.

The residence of the English Consul, Signor Malagamba, is very slenderly furnished with accommodations; but our host has testified an anxiety to remove many of the inconveniences, or at least to mitigate their pressure. As the extreme heat of the season operating on a frame "subject to perpetual dissolution and thaw," totally disqualifies *him* for discharging the office of Cicerone, we have been left to find our way through the intricacies of the streets, and to explore what vestiges of antiquity are yet remaining, with a far less intelligent guide. Among these the principal objects are a few mutilated arcades, supposed to have formed part of the cathedral church of St. Andrew: there are also the nominal ruins of the church of St. John, the Patron Saint of the town, and the convent of the Knights-hospitallers. I regret to add, that we could discover no distinctive trophies of the gallantry of Richard; but tradition has preserved a record of his heroism less perishable than the tablets of brass or marble. The modern fortifications are said to have been more frequently added to and renewed, than those

on any other part of the Syrian coast, and are, I believe, at present considered by the inhabitants to be nearly impregnable. The successful resistance of the garrison to a division of the French army, commanded by Bonaparte in person, is a sufficient evidence of the strength of the ramparts, and of the skill with which the besieged repelled the attacks of the assailants. To an Englishman, the contemplation of this event is a subject of no common interest:—the share which Sir Sidney Smith took in the management of the defence will be memorable in the history of the age, as the first example of an effective check to the career of Napoleon; though the political extinction of that chieftain may now moderate any excessive exultation at the result. If the conduct of Xerxes in his generous treatment of a voluntary captive has not, under peculiar circumstances, been considered a fit precedent for imitation by our rulers, it is still abhorrent to every feeling in the English character, wantonly to insult over a fallen adversary: the national sentiment is still undebased; the people have not yet learned to practise the dastardly movements of the Grecian soldiery, and lacerate the *corpse* of Hector,[1] whose living image

[1] Iliad, lib. xxii. v. 369.

scared them to their fleet, and " the nodding of whose plume dismayed whole armies."

The Governor of Acre, Suleyma Pasha, is in great measure independent of the Porte. He is now extremely old, and his disposition, mild and unenergetic, is little calculated to win the respect of his subjects, who unless they fear, usually despise. If a question were proposed to a Turkish ruler, whether it be better to be loved than feared, or feared than beloved; he would probably reply, that both would be convenient; but since it is extremely difficult to reconcile these conflicting emotions, it is better and more secure for the governing powers, if one only can be obtained, to inspire fear than love. Arguing from the examples of inconstancy, ingratitude, and hypocrisy, with which his official situation has made him familiar, he would infer that the great mass of the people have far less hesitation in resisting the ordinances of such as wish to acquire the affections of their subjects, than of those who appear desirous of being dreaded: since love is fastened only by the weak ligament of obligation, which the slightest incentive of profit or personal advancement will frequently burst asunder; but fear is founded in an apprehension of

punishment; a feeling too intense to be ever totally subdued. *You will remember that I give these as the sentiments of a Mussulman.* The fortunes of Suleyma have been more extraordinary than those which usually attend a character distinguished by so few prominent features. He was originally a slave, and purchased by Djezzar Pasha when very young. After long enjoying the protection and favour of his master, he was suddenly dismissed his service, from some feeling of unaccountable caprice.

When a great man discharges his favourite, it is a pretty expressive hint to all, who are within the sphere of his influence, that they too are to withdraw from him the light of their countenance. Suleyma thus wandered about in distant regions, a prey to all kinds of privations; till being reduced to the utmost extremity of want, he resolved on returning once more to Acre, where presenting himself at the saloon of his former patron, he intreated him either to relieve his indigence by some pecuniary largess, or terminate at once his sufferings by giving orders for his instant execution. Djezzar felt some compunctious visitings at the wretched condition of his former protégé, he raised him from his suppliant attitude, and reinstated him in his affec-

tions; and having procured from Constantinople the necessary insignia of three horse-tails, contrived to have him sent as his proxy in the annual visit to the shrine at Mecca, and ultimately adopted him as successor in the Pachalic. It was not, however, till after many severe contests and several turns and revolutions of success and defeat, that he became firmly established in his government. He is now above eighty years of age.

We propose taking the cool hour of the evening for the ride to Nazareth, which I calculate to be about sixteen or seventeen miles from hence.

I trust to the activity of Signor Malagamba to find a conveyance to Europe for this letter, and two others, dated at Tyre. It will probably be some months before I have another opportunity of sending you any account of our movements; you may be assured, however, that I shall eagerly seize the first which presents itself. In the mean time, I remain with much truth and regard, &c. &c.

LETTER III.

To Sir G. E——t, Bart.

Nazareth, August 10th, 1817.

Dear E——,

The intensity of the heat making it almost impracticable to travel during the day, we set out from Acre, a little before sun-set, and arrived at the Franciscan monastery in this place between one and two in the morning. The route runs for about two miles by the edge of the bay of Acre, at the N. E. extremity of which the river Belus discharges itself into the sea. The modern name of this stream is Kardanah: it derives its source, according to Pliny, from a lake called Candebœa, which is at the other side of the hills that bound the plains of Acre and Esdraelon. It is to an accidental occurrence on the banks of this river, that the invention of glass has been attributed.[1] The crew of a merchant vessel

[1] Plin. Nat. Hist. lib. xxxvi. chap. 26.

freighted with nitre debarked on the shore to prepare their dinner, but not finding any stones at hand to support the culinary vessels, they brought for that purpose some balls of nitre from the ship. The action of the fire incorporating these with the sand, produced a transparent fluid, which the sailors did not fail to remark, and thence furnished a hint for the ingenuity of their country's artists.

Not many miles from hence is the course of "*that ancient river, the river Kishon!*" As it was not within the range of our route, and the night was beginning to close in, we were forced to rest satisfied with a transient survey of the district through which it flows. At this season of the year the stream is very inconsiderable; but in the rainy months the greater part of the waters which are collected on mount Carmel, are discharged in a variety of small torrents into this channel; which being insufficient for such augmentation, the current overflows its banks, and carries away every thing within its reach. It was probably during one of these periodical inundations, unless we may conclude that the stars[1] had a preternatural influence on the occasion,

[1] Judges, chap. v. 20.

that the host of Sisera, the captain of Jabin's army, with his chariots and his multitude, were swept down as they attempted to force a passage.

The country we had previously passed over was chiefly waste and neglected, though apparently of a rich soil; near the village of Sepphoris it assumes a more dressed appearance, and the surface is more irregular. St. Anne is supposed to have resided in this place, and there are the ruins of a Gothic church erected over the spot, which her dwelling formerly occupied.

The city of Nazareth consists in a collection of small houses built of white stone, and scattered in irregular clusters towards the foot of a hill, which rises in a circular sweep so as almost to encompass it. The population is chiefly Christian, and amounts to 12 or 1400: this is indeed rather a vague estimate, but the friar from whom I received it had no accurate means of ascertaining the exact number. The convent in which we are lodged is a spacious well-built edifice, and capable of affording excellent accommodations for a numerous society; at present, however, it has not more than eight tenants. The church consecrated to the service of these religious is preserved with extraordinary

neatness; but it has no architectural embellishments, and the painting and tapestry which clothe the walls are such as bespeak a great want of proficiency in the arts. The building comprises within its extent the ancient dwelling of Joseph, and tradition has preserved the identity of the spot where the angel announced to the Virgin her future miraculous conception.

The mother of Constantine, who made a pilgrimage to the Holy Land, when she had passed *her eightieth year*, employed every means which her extensive influence supplied, to rescue from oblivion the records of the holy places. At so advanced a period of life, it is probable that her credulity was frequently the prey of interested imposture; but many objects of veneration, obscured or only partially known, were confessedly brought to light by the timely exertions of her zeal and munificence.

The scene of the interview between the angel Gabriel and the wife of Joseph is marked by an altar, erected in a recess a few feet below the principal aisle of the church. Behind this are two apartments, which belonged also to the house of the reputed father of the Messiah. Their appearance is sufficiently antique to

justify the date, and there is no great violence to probability, from the nature of their situation, in the account delivered of their former appropriation. But the monk who attended to point out the different objects usually held sacred, injured the effect of his narrative by intermixing a fabulous statement of the *flight of one part of the edifice to Loretto!* He assigned as the motive for the disappearance of this chamber, the necessity of its avoiding contamination from the presence of the infidels, who were then in military possession of the country. There are indentures in the wall to designate the space the apartment occupied, by which it appears to have been extremely small, not exceeding twelve or fourteen feet in length, and eight in breadth.

The place where Joseph exercised his art is about one hundred yards from the church; it was originally circular, but a segment only remains, the greater part having been demolished by the Turks. An altar is erected near the entrance. Not far from thence is the school, where Christ received the first rudiments of his education from the Jewish masters; and near to this last, but in an opposite side of the road, is a small chapel, enclosing the fragment of a rock, on which our

Saviour is supposed, on some occasion, to have spread his fare and shared it with his disciples. An inscription[1] affixed to the walls intimates it to have been consecrated by the presence of Christ, both before and subsequently to his resurrection. The form of this table is an irregular ellipse: it appears originally to have been rectangular; the extreme length is about four yards, its greatest breadth three and a half.

In a Greek church, about two furlongs from this spot, there is a fountain where the mother of Jesus was accustomed to resort; the water is pure and of sweet flavour. These are the chief objects which engage the attention of the native and stranger at Nazareth. At a mile and a half distant from the town, we were conducted by a pleasant walk, winding through the acclivities of the mountain, to the projection of a cliff, from whence the Jews attempted to precipitate Christ after his exposition in the

[1] Traditio continua est, et nunquam interrupta, apud omnes nationes orientales, hanc petram dictam MENSA CHRISTI, illam ipsam esse petram supra quam Dominus Noster Jesus Christus cum suis comedit discipulis ante et post suam resurrectionem a mortuis!—Then follows the grant of a plenary indulgence for seven years, on the sole condition of the party repeating a *Pater Noster* and *Ave Maria*, "dummodo sit in statu gratiæ."

synagogue of a remarkable passage in the prophet Esaias.[1]

Under a beneficent government, sufficiently enlightened to understand that its own interests were identified with the subject's prosperity, Nazareth, whose present appearance justifies the sarcasm of Nathanael, might become the centre of a healthful and opulent district. But the reflective mischief of the Turkish system is infinitely multiplied in its operations: wherever its baneful influence extends, no salutary plant takes root, no verdure quickens. The ground adjoining the town is now waste and neglected, the industry of the natives not being sufficiently protected to induce any effort at cultivation, though the soil is light and of easy tillage, and capable of being subdued so as amply to repay the labour of the husbandman.

According to Dr. Clarke, the word Nazareth signifies in the Hebrew language a *flower*, a term which surely would not have been given to any place notoriously deficient either in natural beauty or fertility. Earlier in the season, a scientific herbalist might possibly discover many interesting specimens, which elude common observation; at the present advanced period,

[1] Luke iv. 16.

there are few of any description visible, and those for the most part are herbs without taste, and flowers without fragrance: there is certainly nothing of that endless variety of beauties which decorate the banks and meadows in England. The sacred writings contain few allusions to these embellishments of rural scenery; the rose of Sharon and the lily of the valley are, I think, almost the only plants, whose bloom is particularly noticed. There is another charm, which, from the silence of the scriptures, I suspect to be wanting throughout Palestine; I mean that natural melody, that *concentus avium*, in which our woods are so rich.

To-morrow we propose visiting the sea of Galilee, the river Jordan, and mount Tabor.

LETTER IV.

To Sir G. E——t, Bart.

Nazareth.

Dear E——,

Tiberias is distant from Nazareth nearly twenty miles. About half an hour's slow riding brought us within view of a village called Rana, pleasantly situated at the edge of a hill: it is inhabited exclusively by Arabs. After an interval of two hours from thence, we traversed the spot, near the little town of Toraam, which the peasants, I know not on what authority, assert to have been the scene of the miracle of the loaves and fishes:[1] its position is near the base of a mountain, and a plain spreads out before it to a considerable extent. The gospel narrative represents this transaction to have been accomplished in "*a desert place belonging to the city called Bethsaida.*"[2] But as that city was subject to the juris-

[1] Luke iv. 16. [2] Luke ix. 10, 12.

diction of Philip, the tetrarch of Iturea, its situation must have been to the east of the river Jordan. Josephus expressly states that the Jordan falls into the lake of Gennesareth, *behind the city Julias,* which was the name Philip gave to Bethsaida, in compliment to the daughter of Augustus, after he had surrounded it by a wall and embellished it with public works. Between this place and Rana, on a slight elevation above the valleys, is the village of Cana, [1] distinguished by the first exertion of Christ's miraculous powers.

About mid-day we reached the summit of the hill, where our Saviour is supposed to have delivered his memorable sermon, inculcating a doctrine of

[1] There are several places of this name mentioned in the sacred writings. One is recited in the book of Joshua, chap. xix. ver. 28. as comprised in the territory allotted to the tribe of Asher.

Fragments of stone jars, apparently large enough to contain several gallons, may be still found in particular parts of Galilee, although vessels of their description are no longer in use in that district. As relics of antiquity they are entitled to some attention; but the authenticity of the gospel narrative cannot, surely, be affected by any *such* evidence: the author, even of a work avowedly fictitious, would hardly describe the usages of any known country otherwise than they were universally recognized to exist at the period of his writing.

elevated morality which no previous system of ethics had ever contemplated. From this eminence, the sea of Galilee appears spread out in the distant vale, a beautiful expanse of living water: no object can be imagined better calculated to administer refreshment to the eye or the spirits in a climate like this, where the traveller is almost constantly tempted to exclaim,

> O qui me gelidis in vallibus Hæmi
> Sistat, et ingenti *nimborum* protegat umbrâ![1]

The view also comprehends a very magnificent prospect of the mountains, as they rise from the eastern shore of the lake, and stretch out in a northerly and southern direction; their extreme heights are crowned with snow, which the reflection of a burning sun renders insufferably dazzling.

The city of Tiberias is built on the western shore, and descends to the water's edge, which serves as a boundary on that side: the three other sides are enclosed by a rectangular wall, flanked with towers. The number of inhabitants is stated to be four thousand, two-thirds of which are Jews. The governor

[1] "Who, Hæmus, now will bear me to thy vales,
"Refresh'd with show'rs, and fann'd by cooling gales?"
From THE CHRISTIAN REPORTER.

of the place being absent on some urgent business, or otherwise inaccessible, we were driven to pass the night in the church.[1] In the evening I walked in the environs with the officiating minister: though apparently of very humble rank in the priesthood, and having every outward sign of extreme penury, he seemed to enjoy in a very flattering degree the esteem of his fellow-citizens, several of whom, as they passed us, seized his hand, and pressed it to their lips, with every mark of respect and affection. In Palestine, titles and wealth are not exclusively the passports to distinction; they will procure here, as elsewhere, no doubt, much of "mouth honour," but are totally inadequate to secure to the possessor the silent homage of the heart.

When at some little distance from the town, I was invited by the transparency of the water to bathe in the lake, which I found as buoyant as the Hellespont. The greatest breadth does not appear to exceed six or seven miles, and its utmost length cannot be

[1] "*The plea was as the case of an extreme necessity;*" and if there was any thing irreverent in the act, it carried with it its own punishment. Myriads of fleas, larger and more insatiable than those of Nazareth, kept us in incessant torture nearly the whole of the time we attempted to repose.

more than double that measure;[1] but as a sheet of fresh water in this arid district, its beauty and value are beyond all calculation. The surrounding scenery possesses many of the requisites of picturesque beauty and sublimity; the great deficiency is an almost total absence of wood. Chorazin and Capernaum are at the north-eastern extremity. Our ecclesiastical Cicerone was at some pains to correct my pronunciation of the latter place, which he maintained should be called Caperna-hoom: both towns are at present exclusively inhabited by Arab families. In the rocks facing the water there are some cavities hewn, which may possibly have been used as sepulchres: during the period of our Saviour's mission, it is probable that the wretched maniacs and victims of demoniacal possession made these their temporary haunts. (Matthew viii. 28.)

The next morning, soon after six, we mounted

[1] According to Pliny, it is sixteen miles long, and six wide: that author describes it as being encircled by delightful villas, *amænis circumseptum oppidis*, (lib. v. cap. 15.) but these have all disappeared so completely, as to leave no traces of their former existence. The lake was called the *sea* of *Galilee* from its situation in that province—of *Tiberias*, from the city erected on its shore.—*Gennesareth*, from which it also derived one of its names, is no longer extant.

our horses with an intention of visiting the southern border of the lake. About a mile from the town we came to a hot spring, considered beneficial in cases of rheumatism and paralytic seizures: here our guide desired us to halt, while he made a personal experiment of its efficacy: his dress, consisting simply of a tunic and light turban, was soon thrown off, and in little more than a minute he plunged into the pool, remaining under the water as long as he could hold his breath. Having repeated this two or three times, he emerged, and prepared to set forward, but exhibited such unequivocal symptoms of weakness and exhaustion, that we found it necessary to recruit his spirits with a cordial before he was enabled to proceed. The distance from the bath to the Jordan is about six miles; the stream, as it issues from the lake, is bright and transparent, about fifty feet wide, and of a depth easily fordable: I filled a small bottle with the water, which has since been sealed hermetically, so that I may hope to bring it to England for your examination in all its purity. *

I was desirous of tracing the course of the river from this outlet to its embouchure in the lake Asphaltites; but we were assured by the different

* Extract from the Medical Notes [illegible]

[illegible]

persons whom we applied to on the subject, that the scheme was impracticable. Not being able, therefore, to procure a guide, we were forced to relinquish the idea, and prepared to return to Nazareth, by a route which might comprehend mount Tabor. We arrived at its base in five hours after quitting the Jordan, and were another hour in gaining the summit. The acclivity is extremely steep and rugged, and our horses, although they had previously made their way through passes, which seemed impervious to any animal more bulky than an antelope, were in many parts much puzzled to maintain a footing. The view from the summit is extensive, and the situation admirably adapted for the splendid spectacle, which is supposed to have been there exhibited.

I beg to be understood as expressing myself with extreme diffidence on all points, which affect the *locality* of the transactions recorded in the sacred writings; but where the description is given in merely general terms, without any minute detail of those circumstances which leave no room for conjecture, there surely may be allowed some diversity of sentiment. The history of the transfiguration, as related by St. Matthew, fixes the scene on a solitary mountain:

εἰς ὄρος ὑψηλὸν κατ' ἰδιάν, which our translation interprets, "*into a high mountain apart.*"[1] St. Mark's account justifies a different construction of the words κατ' ἰδιάν, which seem to refer rather to the persons spoken of, than to the position of the mountain. His expressions are, ἀναφέρει αὐτὸς εἰς ὄρος ὑψηλὸν κατ' ἰδιάν μόνος. The authorised English version renders the passage thus: "*Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain,* APART BY THEMSELVES."[2] Literally speaking, mount Tabor is not a high mountain *by itself:* a hill of considerable altitude rises very near its western base, and, though not of the same degree of elevation, is sufficiently lofty to prevent its having the appearance of standing in a plain, *remote from any other eminence.* We are assured in the same chapter, that after Jesus had restored the young person, who had suffered from his infancy under the influence of a deaf and dumb spirit, he departed thence with his disciples and *passed through Galilee,* and came afterwards to Capernaum: but as Capernaum is in Galilee, had the mount of transfiguration been situated in the same

[1] Matthew xvii. [2] Mark ix.

province, the Evangelist would hardly have described Christ's journey in these terms.

Dr. Clarke's attendants represented mount Tabor as having on its top "*a plain of great extent, finely cultivated, and inhabited by numerous Arab tribes!*" This statement is wonderfully inaccurate.[1] The figure of the hill is that of a cone with the point struck off: the summit is very otherwise than an extensive plain, being only a *very few acres,* nearly covered with the ruins of a fortress, without one solitary tenant, and entirely destitute of the slightest symptoms of cultivation. The sides are rugged and precipitous, but clothed with trees and brushwood. It was here that Barak was encamped, when, at the suggestion of Deborah, he descended with ten thousand men, and discomfited the host of Sisera, "So that Sisera lighted off his chariot, and fled away on his feet." (Judges iv. 14, 15.) At a few leagues to the east is mount Hermon, at whose base the village of Nain is situated, the place mentioned by St. Luke[2] as the scene of

[1] The writer had not the assistance of Dr. Clarke's Works to guide him in his inquiries;—the passage cited above, is taken from an article in one of the Reviews, where the quotation is presumed to be correct.

[2] Chap. vii. 14.

Christ's miraculous restoration of the widow's son. Not far from thence is Endor, the residence of the soothsayer applied to by Saul. South of Hermon are the mountains of Gilboa, and the hills of Samaria, beyond these, terminate the view.

We returned to this place at five in the afternoon, and shall probably to-morrow "set our faces towards Jerusalem," crossing the plain of Esdraelon to Naplouse; from whence it is not more than a day and a half to the capital of Judæa.

LETTER V.

To Sir G. E——t, Bart.

Franciscan Convent, Jerusalem,
Aug. 16th, 1817.

Dear E——,

We took leave of our friends at Nazareth early in the afternoon of the 12th, and in the course of six hours arrived at Ginna, or Jinnin, the frontier town between Galilee and Samaria. After the first mile, where the road winds down the mountains which encircle Nazareth, the route lies over a fine and extremely fertile plain,[1] bounded by a range of hills:

[1] The extensive vale interposed between Nazareth and Jinnin has at different times and on different occasions been termed, the plain of Esdraelon, the field of Megiddo, the plain of Galilee, and the plain of Saba. It is a portion of the land of Canaan, which even in the present neglected state is still distinguished by the luxuriancy of its produce, and appears to merit the peculiar character of fertility so emphatically given it in the sacred writings; though from the higher degree of *cultivation* to which the Delta is subjected, its com-

at the base of these Jinnin is situated. Seen at a distance, it presents the appearance of a handsome city, but the interior is superlatively wretched; some few remnants of former splendour are, however, discoverable; they consist chiefly in ruined mosques, broken fountains, and mutilated pillars. After much inquiry for a place of shelter during the night, we at length procured admission within the premises of a Greek priest, and shared the court-yard before his hut with some half dozen cows;—that is to say, we slept on a miserable sort of platform, raised ten or twelve feet from the earth, and the cattle lay on the ground-floor.

parative superiority over the land of Egypt cannot *now* be recognized. But the richness of its surface is not the only claim which this district presents to our attention; it is calculated to excite our interest in a peculiar degree, as having been the scene of those military events, which, in different periods of remote ages, decided the fate of powerful armies. The traveller, however faintly impressed with the convictions of revelation, who traverses Palestine with the scriptures as his guide, can scarcely fail, when he enters on the field of Megiddo, to acknowledge the influence of that local emotion, which Johnson with such truth and eloquence ascribes to the visitor of Marathon. That man, indeed, is little to be envied, who would not feel his patriotism more fervent in the plain of Galilee, or his religion grow purer amidst the ruins of Jerusalem.

The next morning we rose with the dawn, but were unable to quit Jinnin before six. At about three hours' distance, we passed, on the right, a remarkably strong-built place of defence; the name was so unintelligibly pronounced by the guides, that I do not retain sufficient recollection of the sound to describe it by letters. The situation is commanding, and we were assured that the garrison successfully resisted, during several months, the repeated attacks of a very redoubtable Pasha of Damascus.

In five hours more, which were occasionally occupied in passing mountainous defiles, but chiefly in traversing a plain distinguished by every symptom of fertility, we arrived at the metropolis of Samaria. The modern name is Naplouse: anciently the district was called Sichem, or Shechem; the same which the Psalmist has alluded to, in so marked a tone of triumphant exultation.[1]

The city of Naplouse is situated between the mountains Ebal and Gerizim,[2] the first lying to the north, and the second to the south: at the acclivity

[1] Psalm lx. v. 6.

[2] There is a tradition, that the preparations for the sacrifice of Isaac took place on the summit of this mountain.

of the latter the town is built. Few places exceed Sychar in the romantic beauty of its position, the buildings appearing to rise amidst bowers blooming with all the varieties of vegetation, encircled by venerable groves, and refreshed by rills of purest water. But, abstracted from considerations of the natural scenery, it is scarcely possible for any one, whose feelings have not been deadened by a false and frigid philosophy, to pass with indifference over the ground that is consecrated by so many interesting recollections—that was the scene of those numerous and affecting incidents, which are grafted on the first buddings of our infant minds. The sons of Jacob were feeding his flocks in Shechem, when Joseph, then in his seventeenth year, was sent by the patriarch to seek his brothers: it was here that he was seen by the Midianitish merchants, and the company of Ishmaelites, as they were passing from Gilead into Egypt; and here was the commencement of that eventful history, which subsequently influenced the destinies of the whole Jewish nation.[1] Just without the city, we were shewn a small chapel, said to be erected over the tomb which the children of Hamor, Shechem's

[1] Genesis xxxvii.

father, sold Jacob for one hundred pieces of silver.[1] It has nothing in its *appearance* either to confirm or refute this traditionary statement. The same place is distinguished as having been the receptacle of the bones of Joseph, on their transportation from the territories of Pharaoh.[2]

The commerce of Naplouse is sufficient to produce some appearance of activity in the principal streets, which are, however, narrow and dirty, though free from any objects of squalid wretchedness. We were under the necessity of personally presenting ourselves to the Aga, and of exhibiting not only the *firman*[3] from

[1] Genesis xxxiii. 19. [2] Joshua xxiv. 32.

[3] The nature of this indispensable instrument will be best explained in the words of the scroll with which it was enveloped, when forwarded to the writer's lodgings at Pera, by Mr. Frere:*—"*Travelling Firman for* * * * * * * * * * * *to go with their servants to the Islands of the Archipelago, to Cyprus, Acre, Giaffa, Jerusalem, Syria, Alexandria, to Egypt and Environs, and from thence to Constantinople; to be treated in the most friendly manner, offered every security, assistance, and protection, according to the imperial capitulations, and furnished,* WITH THEIR OWN MONEY, *all necessary escorts, wherever occasion may require.*" This is merely the leading title; the thing itself is very finely engrossed, in fair Arabic characters, on a splendid volume, subscribed with the Grand Signior's cypher.

* The British Envoy at Constantinople.—The writer is indebted to him for some civilities.

Constantinople, but the minor authorities delivered to us at Acre, before we could obtain permission to enter any house. The Aga has a very splendid palace, and we found him in the act of practising some religious ablutions at a fountain in one of the outer courts. When this ceremony was finished, we explained the motives of our visit. His figure was stately, and his air unusually pompous; his features, however, became gradually moulded into an expression of courtesy, and his subsequent carriage was extremely affable. After questioning us as to the object of our tour, examining our arms, and very much commending the fabric of a double-barrelled pistol, (his eulogium on which we were too dull to understand,) he gave orders to one of his attendants to procure us suitable apartments, and to supply our table from his kitchen. These orders were not, indeed, complied with, till enforced by the rod of a Janissary, and were even then so imperfectly executed, that we appeared to have at length reached the very lowest step in the descending scale of barbarism.

On retiring to rest we signified to our guides a wish to be called two hours after midnight, that we might reach Jerusalem the next day before the gates

were closed. This intention was subsequently defeated by a tumult between two rival factions in the town—the parties met soon after dark, and I understand several lives were lost. The governor thereupon issued an order, prohibiting any person from leaving the city before eight in the morning; our arrival in this capital was, therefore, inevitably retarded another day.

About a mile from the town, near the point where the vale of Sychem terminates, there is a remarkable excavation, known by the name of JACOB'S WELL, and which is conjectured to be the same alluded to by St. John,[1] as the scene of Christ's memorable conversation with the woman of Samaria, when she came for the purpose of drawing water. A person disposed to question the accuracy of such conjecture, might possibly remark that it was somewhat extraordinary that the inhabitants of a city, supplied by many natural springs, should take the trouble of walking so considerable a distance, to obtain what was within a few yards of their houses;—but objections of this kind are capable of an easy refutation: there is a marked coincidence in the natural features with the gospel description, and it is extremely probable that the

[1] Chap. iv.

buildings anciently extended much further in this direction, than the point which constitutes their present limits.

After riding six hours we halted to bait our horses under the projection of a cliff near a deep pool, and towards five o'clock in the morning reached Ramala, a village very pleasantly situated on the summit of a hill, the sides of which are clothed with sycamores and olive trees. As we arrived within a short distance of this place, my friend was suddenly attacked with a seizure, which threatened most alarming consequences. It was probably something of the nature of a *coup de soleil:* he complained of extreme giddiness, with a violent oppression on the head; his features became agitated, and his pulse full and rapid. The effect was such as to deprive him of all perception of the peculiar character of the country before us, and to impress him with the idea that we were entering Bourdeaux. His observations partaking of the momentary delusion, were hurried and incoherent, and I listened to them with the most painful anxiety. It was the first time, during the course of our long peregrination, that he had exhibited the slightest symptoms of weakness—but the hardest substances are sometimes more easily shattered than

softer materials. We conducted him by slow and gentle movements to the place assigned us for a lodging; where having spread our camp beds, he was prevailed on to take a preparation of some medicinal powders, and in a short time I had the pleasure, which it is difficult to express, of finding him sink into a deep and tranquil slumber. He remained in this state almost without interruption nearly seven hours, and in the morning his strength was so completely recruited, that he appeared to have scarcely any recollection of the evening's attack.[1]

The inhabitants of Ramala are almost exclusively Christians of the Greek communion, and we were received with much civility in the house of the principal minister, where the whole population of the place soon came to see us, and could not be induced to quit the premises till the evening had closed in.

[1] Soon after his return to England, the writer, who quitted Europe with four companions, received the melancholy information, that one of them had fallen a victim to the rigorous system of quarantine, to which he was subjected at Odessa.—He perished in the very bloom of life! Gifted with those endearing attributes which conciliate affection and esteem, his merits claim the warmest tribute which surviving friendship can dictate, or grateful remembrance inscribe.

Whether it was in consequence of our numerous visitors, or of some other cause inherent in the soil, —at no one period since we left Naples (and that is saying a great deal) have I been so insufferably infested with vermin, as at this place. My limbs were literally studded with fleas; it was absolutely in vain that I attempted, even for an instant, to close my eyes; but after several hours of unmitigated torture, as soon as the morning dawned, I fled almost frantic from my couch into the wilds below the hamlet; there I threw off every part of my dress, and after copious and repeated ablutions, contrived at last to rid myself of these loathsome plagues.[1]

The route from Naplouse lies chiefly over the mountains of Samaria, the general aspect of which is characterized by a greater degree of wildness and savage

[1] The incessant annoyances to which a European traveller is subjected from the attacks of insects, in particular districts of Arabia and Palestine, are almost inconceivable to such as have not actually been exposed to them. Some faint idea of this species of "*misery*" may indeed be acquired by a residence in the South of France, and the writer had long reason to remember the impurities of *Orange* and *Montpelier*: the knavery of the postillion carried him to a wretched auberge, in the latter town, called the *Cheval Blanc*, where the filth of the inn could only be exceeded by the insolent rapacity of the landlord.

grandeur than those we had previously traversed. At one period we were put on the alert by a threatened attack from an ambuscade of Arabs, but passed on without suffering any interruption.

The morning of yesterday was unusually fresh and brilliant, and we left our habitation in high spirits, in the ardent expectation of arriving very shortly within the view of those walls which we had so long contemplated as the great aim and object of our excursion. At length, after two hours' riding, we caught from an eminence the first distant view of the mosques and minarets, which rise in the centre of the metropolis of Christianity :

Ecco apparír GERUSALÉM *si vede !*
Ecco aditár GERUSALÉM *si scorge !*—Cant. terz. stan. 3.

As we proceeded to descend, the city became gradually displayed in its full extent; and in the circumstances of its actual condition, as well as in the surrounding scenery, appeared to realize the eloquent description, which adorns the opening of the poem on Palestine————

Reft of thy sons, amid thy foes forlorn,
Mourn, widow'd queen, forgotten Sion, mourn !

Is *this* thy place, sad city, this thy throne?
Where the lone desert rears her craggy stone!
Where suns unblest their angry lustre fling,
And way-worn pilgrims seek the scanty spring.
Where now thy pomp, which kings with envy view'd?
Where now thy power, which all those kings subdu'd?
No martial myriads muster in thy gates,
No suppliant nation at thy temple waits,
No prophet bard thy glittering courts among
Wakes the full lyre, and swells the tide of song;
But lawless Force, and meagre Want is there,
And the quick-darting eye of restless Fear;
While cold Oblivion, mid thy ruins laid,
Folds his dank wing, beneath the ivy shade.

HEBER.

We entered the town by the gate of Damascus, and rode instantly to the Latin Convent, where we were kindly and hospitably received.

LETTER VI.

To Sir G. E——, Bart.

Jerusalem, August, 1817.

Juvat integros accedere fontes
Atque haurire.

Lucret.

Dear E——,

Every species of information, whether derived from books, or the minuter accuracy of verbal narrative, is insufficient to convey to a native of Europe any adequate idea of a country, which has been constituted on principles essentially different from European usages; the mind having no comparative standard to refer to on a subject so totally new, is at a loss how to frame its conceptions, and it almost inevitably happens, that the reality has a very faint correspondence with the image prefigured. This observation applies with peculiar force to the traveller who visits the Holy Land. His arrival on the coast

of Syria introduces him to objects, that have no resemblance to those with which he has been hitherto associated: the vegetable kingdom, the brute creation, and even his own species, are in appearance greatly dissimilar, and seem to point out that he is alighted on a new and distant planet.

The first sensations, therefore, which fill the visitor of Palestine, are those of lassitude and dejection; but as he progressively advances in these sacred precincts, and perceives an interminable plain spread out on all sides, those sensations are eventually succeeded by feelings more exalted. A mixed emotion of surprise and awe takes possession of his faculties, which, far from depressing the spirit, braces the mind, and elevates the heart. The stupendous scenes that are every where unfolded, announce to the spectator, that he surveys those regions which were once the chosen theatre of wonders. The burning climate, the impetuous eagle, the blighted fig-tree—all the poetry, all the painting of the sacred writings, are present to his view. Each venerable name reminds him of some mysterious agent;—every valley seems to proclaim the warnings of futurity—every mountain to re-echo the hallowed accents of

inspiration! *The dread voice of* THE ETERNAL HIMSELF *has sounded on these shores!*

To tread the ground once trodden by the mightiest of mankind, and to read the history of nations in the mutilated fragments of those monuments which were consecrated to their glory, has been often, and with justice, stated as a source of the sublimest pleasure; but if considerations merely human can create these sensations, if the philosopher and historian feels himself overpowered with the weight of his reflections, as his eye glances on the spot "where Romulus *stood*, where Cicero spoke, and where Cæsar fell," with what increased emotions of awe and veneration will the Christian moralist contemplate

> "Those holy fields,
> "Over whose acres walk'd those blessed feet,
> "Which" eighteen hundred "years ago were nail'd,
> "For our advantage, to the bitter cross!"
>
> (SHAKESPEARE—Henry IV. Part I. Act i. Sc. i.)

Oppressed with the varied movements, which throng and agitate his bosom, he will yield for a while to the heart's impulse, and, seeking religion in her own peculiar sanctuary, bow down before her altars in chastened, fervent adoration!

The foundation of Jerusalem took place in a period of the most remote antiquity. It is said to owe its origin to Melchisedech the high-priest, who traced its limits on the hills Moria and Acra, nineteen hundred and eighty-one years before the appearance of Jesus Christ. Its founder gave it the name of SALEM, a term expressive of its being designed for the habitation of peace! But how little its subsequent destinies accorded with the high promise of its title, a very slight survey of the early annals of the Jewish nation will sufficiently explain. Threescore years had scarcely elapsed before it fell into the power of the Jebusites, a tribe descended from Jebus, the son of Chanaan. The new possessors did not neglect the usual means of securing their conquest; they extended its walls, and built a fortress on mount Sion, which they called after their common father, and gave to the city the name it still bears, JERUSALEM; the "vision of tranquillity." Joshua, who succeeded to the government established by Moses, led the armies of Israel into the land of promise, and, advancing against the new city, soon made himself master of the lower part. He put to death Adonisedech, and the four confederate princes, the kings of Hebron,

Jerinol, Laches, and Eglon. The Jebusites, however, still kept possession of the upper town and the citadel of Jebus, from whence they were never finally dislodged till the reign of David, eight hundred and twenty-four years after they had established themselves in the city of Melchisedech. David strengthened the fortress, repaired and extended its works, and called them after his own name: the same monarch also built a palace and tabernacle on mount Sion, which he designed for the depositary of the ark of the covenant. Solomon, his son and successor, adorned the city with many beautiful buildings, enriched it with architectural embellishments, and constructed the celebrated temple, which the sacred writings so minutely describe, and whose graces its founder has himself recorded in the rapturous glow of poetic imagery.

Five years after the death of Solomon, Sesac, king of Egypt, attacked Rhehoboam, took possession of the town, and delivered it up to plunder. It was exposed a second time to the ravages of an invading army, one hundred and fifty years after, by Joas, king of Israel. Besieged again by the Assyrians, Manasses, the unfortunate king of Judah, fell into the hands of the conqueror, and was carried captive

to Babylon. At length, under the reign of Zedekiah, Nebuchadnezzar completed its destruction, by burning the temple, and sending the wretched inhabitants prisoners to his own capital.

The first temple was destroyed four hundred and seventy years, six months, and ten days after its foundation by Solomon, in the year of the world 3513, and about 500 before the birth of our Saviour.[1] Four hundred and seventy-seven years were elapsed from the time of David to the administration of Zedekiah, and the city had been governed by seventeen kings. After seventy years of captivity, Zorobabel began to rebuild the temple, and to raise the city from its ashes. This undertaking, which was suspended for some years, was finally completed by the successive efforts of Esdras and Nehemiah.

Alexander the Great entered the holy city in the year of the world 3583, and offered sacrifices in the new temple.

Jerusalem next fell under the dominion of Ptolemy

[1] The writer has followed, very nearly, the dates, as they appear in the Work of the Vicomte de Chateaubriand. He is indebted to the same distinguished author for the outline of the historical detail.

the son of Lagus; but Ptolemy Philadelphus tempered his authority with the mild attributes of mercy and justice, and adorned the temple with magnificent decorations. Antiochus the Great recaptured Judæa from the kings of Egypt, and afterwards restored it to the possession of Ptolemy Evergetes. Antiochus the illustrious sacked and plundered the capital, and placed the statue of Jupiter Olympius in the sanctuary of the temple. The active valour and persevering spirit of the Machabees once more gave freedom to their country, and successfully resisted the incursions of the kings of Asia. Unhappily, a contest arising between Aristobulus and Hircanus, the chiefs of that family, they addressed themselves in an evil hour to the Romans, who by the death of Mithridates, king of Pontus, were become absolute masters of the east. Pompey hastened to Jerusalem, and soon got possession of the temple: the generosity of his character taught him to respect this august monument, which the rapacious avarice of Crassus pillaged without mercy. Hircanus, whose pretensions were seconded by the Roman government, for some time successfully maintained his position. Antigone, the son of Aristobulus, induced by the followers of Pompey, made war against

his uncle, and called in the Parthians to his aid. These made an irruption into Judæa, entered Jerusalem, and led away Hircanus prisoner.

Herod the Great, son of Antipater, a distinguished officer in the court of Hircanus, assisted by the Romans, seized on the throne. In the mean while, Antigone, whom the chance of war had delivered into the hands of Herod, was sent off to Antony. The fate of this unhappy prince is at once a melancholy instance of the capricious decisions of fortune, and a severe lesson to the unreflecting disciples of legitimate monarchy. The last of the race of Machabees, the only surviving descendant of that heroic family, whose courage and conduct had so nobly sustained the sinking fortunes of their nation, the rightful sovereign of Judæa, is seized by the orders of a brutal Roman officer, tied to a stake, scourged with rods, and unmercifully put to death.

Herod, now become absolute master of Jerusalem, proved himself not altogether undeserving his high office. He set about repairing and beautifying the city, and embellished it with those public monuments, which, while they serve to patronize taste and genius, necessarily furnish employment to every description of

artizan. *It was in the reign of this prince that* JESUS CHRIST *came into the world.*

Archelaus, the son of Herod and Mariamne, succeeded to his father, while Herod Antipas, another of the sons of Herod, held the tetrarchate of Galilee and Pera. It was this last who gave orders for beheading St. John, and who sent back Christ to Pilate. He was exiled by the emperor Caligula to Lyons.

Agrippa, grandson of Herod the Great, next obtained the crown; but Herod his brother, king of Calcis, had absolute authority over the temple, and kept possession of the sacred treasures. After the death of Agrippa, Judæa was reduced to a Roman province. The Jews having revolted against their masters, Titus, miscalled the "delight and joy of the human race," [1]

[1] The man who could visit his captives with such vindictive cruelty, after a siege which has no parallel in the records of history—and whose ardent and enduring patriotism ought to have won his highest admiration and respect—can surely have little claim to the glorious designation implied in the expressions, "*amor ac deliciæ generis humani.*" (See Suetonius, and the Preface to Pliny's Nat. Hist.) —The terms employed by Suidas to express the same sentiment, are perhaps still more emphatic: *ὡς πρὸς ἁπάντων ἔρως τε και* ΤΡΥΦΗ *τε θνητῶ προσαγορὲυθῆναι γένες.* This last-mentioned writer has described the son of Vespasian, as imbued with singular *moderation !! μετριώτατος ἦν.*

besieged and took their capital. Two hundred thousand Jews are said to have perished by famine during this memorable siege. From the 14th of April to the 1st of July in the year 71 of our æra, *one hundred and fifteen thousand eight hundred and twenty-four human bodies* were carried without the walls of the town. The wretched survivors were reduced to feed on the leather torn from their sandals and shields: they were even driven to the extremity of searching for nourishment in the putrid masses, which clogged the drains of the city. The tenderest ties of nature were disregarded, and a mother presented the horrid spectacle of a parent devouring its own offspring. The besieged, with a view either to conceal their treasure, or to disappoint the rapacity of the invaders, are said to have swallowed their gold: but the Roman soldier, apprised of this act of frenzy, ripped open the bowels of his prisoner, and sought the precious metal in the panting entrails of his victim. Eleven hundred thousand Jews perished in the city of Jerusalem, and two hundred and thirty-eight thousand four hundred and sixty in different parts of Judæa, exclusive of women and children, the aged and infirm, who fell a prey to famine or other incidental accompaniments of a siege. Finally there were *ninety-nine*

thousand two hundred taken prisoners, some of whom were condemned to labour in the public works, and the others reserved to swell the pomp of the conqueror's triumph. They were compelled to appear as gladiators in the public theatres, and mutually slaughter each other for the diversion of the Roman populace. Such as had not attained the age of seventeen years were exposed to public sale, together with the women. Thirty might be purchased for a piece of silver. The blood of THE JUST having been sold for thirty pieces of silver, and the people having exclaimed, "*his blood be upon us and upon our children,*" the Almighty heard their imprecation, and for the last time granted their petition; thenceforth he turned away his face from the land of promise, and chose out a new heritage.

The temple was destroyed eight and thirty years after the crucifixion of Jesus Christ; so that a great number of those who heard the prophetic denunciations of our Saviour, might have witnessed their dreadful accomplishment.

The remnant of the Jewish nation having revolted anew, Adrian completed the demolition of whatever had escaped the destroying arm of Titus. On the ruins of the city of David he built a new town, which

he called Ælia Capitolina.[1] The figure of a swine was carved over the gate leading to Bethlehem, and the Jews were prohibited entering the city under the penalty of death. According to Dion, five hundred and eighty-five thousand Jews perished by the hand of the soldier in the war with Adrian, a multitude of slaves of each sex were sold at the fairs at Gaza and Membre, and fifty castles, and nine hundred and eighty-five villages, were levelled to the ground! A tremendous aggregate: let us hope the historian has in this instance been something inattentive to numerical accuracy.

Adrian placed his city on the ground which it occupies at the present day: its position is not exactly the same with that of the original town, as it includes mount Calvary within the walls. During the persecution of Diocletian, the very name of Jerusalem had sunk so completely into oblivion, that when a certain individual who was examined before a Roman magistrate, replied to a question respecting the place of his birth, that he was a native of Jerusalem, the governor supposed he alluded to some new colony secretly established by the rebel Christians. Towards the

[1] From his own name, Ælius.

close of the 7th century, Jerusalem still bore the name of Ælia.

Some partial commotions appear to have taken place in Palestine under the emperors Antoninus, Septimius Severus, and Caracalla. Jerusalem having become a pagan city in her latter years, at length acknowledged the God she had renounced: Constantine and his mother threw down the idols, that were reared over the Messiah's sepulchre, and rescued the hallowed relic from further violation, by erecting the sacred edifice, beneath which it is now enshrined.

Julian assembled the Jews about forty years subsequently, and made a fruitless effort to rebuild the temple. The men laboured at the work with instruments of silver, and the women carried the earth in the folds of their richest robes, when suddenly balls of fire were seen to issue from the foundation, dispersing the workmen, and rendering it impossible to proceed with the undertaking.[1]

[1] The writer has purposely omitted citing the authorities on which much of the preceding statement is founded: they will easily occur to such as are familiar with ancient literature, and the English reader would probably look on a list of references as an unnecessary incumbrance to the page. But the event which defeated the intention of Julian, is on every account entitled to the fullest examination. It will, perhaps,

A revolt of the Jews took place under Justinian at the commencement of the sixth century. During the reign of this emperor the church of Jerusalem was raised to the patriarchal dignity. Destined still to combat the delusions of idolatry and demolish false religions, Jerusalem was taken by Cosroes king of Persia in the year 613. The Jews dispersed throughout Palestine purchased of this prince ninety thousand Christian prisoners, whom they vindictively slaughtered. Heraclius vanquished Cosroes in 627, recovered the cross which the Persian monarch had carried off, and deposited it again in the city. Nine years afterwards the calif Omar, the third in succession from Mahomet, obtained possession of Jerusalem, after a siege of four months, and Palestine as well as Egypt passed under the yoke of the conqueror. Omar was assassinated in 643. The establishment of different califats in Arabia and Siria, the downfall of the dynasty of the Ommiades and the elevation of the Abassides, filled Judæa with calamity during the space of two hundred years.

be not altogether useless therefore to mention a few of the most eminent authors, who have investigated the subject, or collected evidences of the fact. Among these are, Alb. Fabricius, Ammianus Marcellinus, St. Chrysostom, Newton, Mosheim, Warburton, and Moyle.

Milton has asserted that the skirmishes of kites and crows are as much deserving a particular narrative, as the confused transactions and battles of the Saxon heptarchy: the factions, which distracted Palestine at the same period, can scarcely therefore possess sufficient interest to merit a succinct account. After a variety of struggles with the chiefs of rival parties, whose very names it would be difficult to transcribe, the Fatimite caliphs obtained the ascendancy, and were in possession of the holy city when the champions of the cross appeared on the frontiers of Palestine.

"Les croisades," says the Vicomte de Chateaubriand, "ne furent des folies, comme on affectoit de "les appeler, ni dans leur principe, ni dans leur resul- "tat. Si les sujets d'Omar, partis de Jérusalem, après "avoir fait le tour d'Afrique, fondirent sur la Sicile, "sur l'Espagne, sur la France même, où Charles-martel "les extermina, pourquois des sujets de Philippe 1er, "sortis de la France, n'aurorient ils pas fait le tour de "l'Asie pour se venger des descendans d'Omar jusque "dans Jérusalem?—*N'apercevoir dans les croisades que "des pélerins armés qui courent délivrer un tombeau "en Palestine, c'est montrer une vue très bornée en his- "toire. Il s'agissoit non seulement de la délivrance de*

" *ce tombeau sacré, mais encore de savoir qui devoit*
" *l'emporter sur la terre, ou d'un culte ennemi de la*
" *civilization, favorable par système à l'ignorance, au*
" *despotisme, à l'esclavage, ou d'un culte qui a fait*
" *revivre chez les modernes la genie de la docte anti-*
" *quité, et aboli la servitude.* L'esprit du Mahomé-
" tisme est la persécution et la conquête; l'Evangile au
" contraire ne prêche que la tolerance et la paix.—Où
" en serions-nous, si nos peres n'eussent repoussé la
" force par la force? Que l'on contemple *la Grèce,*
" et l'on apprendra ce que devient un peuple sous le
" joug des Musulmans. Ceux qui s'applaudissent
" aujourd'hui du progrès des lumieres, auroient-ils donc
" voulu voir regner parmi nous une religion qui a brûlé
" la bibliothèque d'Alexandrie, qui se fait une mérite de
" fouler aux pieds les hommes, et de mépriser souve-
" rainement les lettres et les arts?——

" Le temps de ces expeditions est le temps hé-
" roique de notre histoire; c'est celui qui a donné
" naissance à notre poésie épique. Tout ce qui répand
" du merveilleux sur une nation, ne doit point être
" méprisé par cette nation même. On voudroit en
" vain se le dissimuler, il y a quelque chose dans notre
" cœur qui nous fait aimer la gloire; l'homme ne

" se compose pas absolument de calculs positifs pour
" son bien et pour son mal, ce seroit trop le ravaler :
" c'est en entretenant les Romains de *l'eternité* de leur
" ville, qu'on les a menés à la conquête du monde,
" et qu'on leur a fait laisser, dans l'histoire un nom
" eternel."

Godfroy of Bouillon, duke of Brabant, presented himself on the confines of the Holy Land in the year 1099: he was accompanied by Baudouin, his brother, and several other distinguished nobles, attended by Peter the hermit, who marched at their head with his pilgrim's staff. According to the lowest calculation, 1,300,000 men, each bearing the ensign of a piece of red cloth in the figure of a cross on the right shoulder, were employed in this religious expedition. Godfroy and his division soon gained possession of Rama and Emmaus, while Tancred and Baudouin penetrated to Bethlehem. Jerusalem was quickly invested, and the banner of the cross floated on the walls of the citadel on *Friday* the 15th July, 1099. Godfroy was elected sovereign of the vanquished city by his brothers in arms; but he refused to place on his brows the brilliant diadem which they offered him, from a reluctance to wear a crown of gold on that ground, where the

Messiah had borne one of thorns. The place of Godfroy's decease is not correctly known; it is probable that he died at Jaffa, whose walls he had re-established. He was succeeded by his brother Baudouin, who expired in the midst of successes, leaving the government in 1118 to his nephew Baudouin du Bourg. Melisandre, eldest daughter of Baudouin II. married Foulques of Anjou, and towards the year 1130 carried the kingdom of Jerusalem as a dowry to her husband's family.

The second crusade preached by St. Bernard and conducted by Louis VII. of France and the emperor Conrad, took place in the reign of Baudouin III. After having filled the throne twenty years, Baudouin left the crown to his brother Amaury, who wore it eleven years: he was succeeded by his son Baudouin, the fourth of that name. It was at this period that the celebrated Saladin appeared on the theatre of action: though defeated at his first onset, he became eventually successful, and triumphantly closed the contest by wresting the sacred places from their Christian possessors.

The only Christian temple that escaped the fury of the infidels, was the church of the holy sepulchre, the

Sirians having secured its integrity by an ample payment in silver. Saladin died soon after the capture of Acre, and Richard, the rival of his glory, on his return to Europe, endured a protracted and rigorous imprisonment in Germany. This event gave birth to a series of adventures, which have furnished a fruitful subject for the ballads of the troubadours, though history has passed them over for the most part in silence. The courage of this heroic prince was so renowned, that long after his death it continued to be proverbial; and Gibbon has recorded that on some occasion, when a horse was seen to start without any observable cause, the Saracens exclaimed, "*he has seen the ghost of Richard!*"

In the year 1242 the Emir of Damascus levied war against Nedjemmin the sultan of Egypt, obtained possession of Jerusalem, and surrendered it to the Latin princes—who were subsequently besieged by the above-mentioned sultan, and barbarously massacred. During these events the crown of Jerusalem had passed from Isabelle, daughter of Baudouin, to Henry count of Champagne, her new husband; and from him to Amaury brother of Lusignan, the fourth husband of Isabelle. His only child dying in its infancy, Mary,

daughter of Isabelle and her first husband Conrad, marquis of Montserrat, became the heiress of an ideal territory. John, count of Brien, espoused Mary. He had by her one daughter, Isabelle, afterwards married to the emperor Frederick II. This last on his arrival at Tyre concluded peace with the sultan: the conditions of the treaty gave up Jerusalem, in partition, to the Christians and Moslems, and Frederick in consequence took the crown of Godfroy, placed it on his brows, and then returned to Europe. The Saracens were probably faithless to their engagement, for twenty years afterwards, in 1242, Nedjemmin sacked Jerusalem, as stated above. Louis IX. of France arrived in the east seven years subsequently to this disaster. A succession of Mameluke chieftains next became masters of the holy city, till in 1263 the famous Bibars-Bondoc-Dari assumed the title of sultan. He ravaged that part of Palestine which had not previously submitted, and repaired the capital. Kelaoun, his heir, chased the Christians from fortress to fortress, and his son Khalil wrested from them Tyre and Acre. At length in 1291 they were entirely driven from the Holy Land.

The empty title of *king of Jerusalem* was carried

to the house of Sicily, by Charles, the brother of Louis, count of Provence and Anjou, and who united in his own person the rights of the king of Cyprus and those of the princess Mary, who was a daughter of Frederick prince of Antioch. The chevaliers of St. John of Jerusalem, now become knights of Rhodes and Malta, and the Teutonic knights, conquerors of the north of Europe and founders of the Prussian dominions, are the only existing remains of those powerful crusaders, who formerly made Asia and Africa tremble, and who filled the thrones of Jerusalem, of Cyprus, and of Constantinople.

The Christians having lost the country in 1291, the victorious sultans kept possession of their conquest till 1382. At that epoch the Mamelukes of Circassia usurped the government of Egypt, and gave a new form to the administration of Palestine. At length Selim put an end to these series of revolutions by assuming in 1716 the sovereign power in Egypt and Siria.

LETTER VII.

To Sir G. E——t, Bart.

Jerusalem, August, 1817.

Dear E——,

Our first object was the Holy Sepulchre. The Turkish government, aware of the veneration which all Christians entertain for every relic connected with the sufferings of the Author of their faith, have converted this feeling into a source of revenue; each individual, not subject to the Porte, who visits the shrine of Jesus Christ, being compelled, except under certain circumstances, to pay a tax of twenty-five sequins. The *firman* with which we were furnished at Constantinople exempted us from such an impost, and we easily procured admission for ourselves and five attendants.

In the following description of the "holy places," I shall at present confine myself to the nar-

rative of the person, who was deputed by the guardian of mount Sion to accompany us through the town: on some future occasion we may be enabled to examine his statement more at leisure, and perhaps to discuss it more rationally, than when under the influence of a recent impression.

The tomb of our Saviour is inclosed in a church to which it has given name, and appears in the centre of a rotunda, whose summit is crowned by a radiant cupola. Its external appearance is that of a superb mausoleum, having the surface covered with rich crimson damask hangings, striped with gold. The annexed sketch, though taken under the disadvantage of frequent interruption, may serve to give you some idea of its form.[1] The entrance looks towards the east; but, immediately in front, a small chapel has been erected to commemorate the spot, where the angel appeared to the two Marys. Just beyond this is the vault in which the Redeemer submitted to a temporary interment: the door of admission is very low, probably to prevent its being entered otherwise than in the attitude of adoration. The figure of the cave is nearly square, extending rather more than six

[1] See the Frontispiece.

feet lengthways, and being within a few inches of the same width; the height I should imagine to be about eight feet: the surface of the rock is lined with marble, and hung with silk of the colour of the firmament. At the north side, on a slab raised about two feet, the body of our Saviour was deposited; the stone, which had been much injured by the devotional zeal of the different pilgrims, is now protected with a marble covering; it is strewed with flowers and bedewed with rose-water, and over it are suspended four and forty lamps, which are ever burning. The greater part of these are of silver, richly chased; a few are of gold, and were furnished by the different sects of Christianity,[1] who divide the possession of the church.

In an aisle, east of the sepulchre, is the spot where Christ appeared to the Magdalen in the habit of a gardener; and a few steps further is the scene of his interview with his mother. The pillar to which he was bound, when undergoing the punishment of

[1] Catholics, Greeks, Armenians, Sirians, Abyssines, Georgians, Nestorians, Cophtites, Maronites, &c. &c. Amongst the variety of "persuasions" which are to be seen in Jerusalem, there are, *as yet*, no *Protestant* establishments, strictly so called, of any denomination.

being scourged, has been taken from the court near the Hall of Judgment, and affixed to the right of an altar, erected in a chapel at the extremity of the aisle; this chapel, and the altar within the sepulchre, are consecrated to the worship of the Catholics. The place where he was tortured by the crown of thorns, that of the agony of his being affixed to the cross, and the partition of his vesture by lot, are all severally comprised within the limits of the church, which is thus made to include a considerable portion of mount Calvary. Tradition has also preserved the identity of the spot, where the mother of the Messiah stood, a weeping spectatress of the cruelties and ignominy to which he was exposed.

The irregularity of the surface on which the temple is erected, has been made subservient to the preservation of that particular part of the mount, where the sacrifice of our Saviour was accomplished. The place where the cross was planted retains its original elevation, the adjacent ground being merely flattened sufficiently to receive a marble pavement. It is seventeen or eighteen feet above the common floor, and is approached by one and twenty steps. The aperture in which the cross was fixed is below

the centre of a Greek altar: it appears to have been perforated in the rock, and is encircled by a large plate of silver, incribed with bas-relief figures, representative of the Passion and other scriptural subjects: thirteen lamps are constantly burning over the altar.

Not far from this part of the church, but several feet below the level of the floor, is the descent to the well, where discovery was made of the cross and crown of thorns, and the spear with which one of the soldiers pierced our Saviour's side.

An inscription to the memory of Godfroy and his brother is affixed to the wall, near the steps; but in repairing the injury which the church suffered from fire about eight or ten years since, the Greek Catholics, who are proprietors of this part of the building, either from neglect or caprice allowed the tablet to be plastered over.

During the whole of the time that we were engaged in examining the objects of veneration, the numerous altars were thronged with votaries of the different sects, exercising, in their respective rituals, the solemnities of religion.

On quitting the church, we proceeded to the

mount of Olives: our road lay through the *Via dolorosa,* so called from its having been the passage by which Christ was conducted from the place of his imprisonment to mount Calvary. The outer walls of what was once the residence of Pilate, are comprehended in this street; the original entrance to the palace is blocked up, and the present access is at one of the angles of the court. The portal was formerly in the centre, and approached by a flight of steps, which were removed some centuries ago to Rome, and are now in a small chapel near the church of San Giovanni di Laterano. Very little of this structure is still extant; but the Franciscan monks imagine they have accurately traced out the dungeon in which our Saviour was incarcerated, as well as the hall where Cæsar's Officer presided to give judgment. The place where the Messiah was scourged is now a ruined court, on the opposite side of the street; and not far from thence, but in a direction nearer to mount Calvary, is the arch which the Latin friars have named "*Il arco d'ecce homo,*" from the expressions of Pilate, as recorded by St. John, (chap. xix. 5.) Upon an eminence between the pillars which support the curvature, the Roman governor exhibited their

Scale 6 Inch to 1 Mile

THE MOUNT OF OLIVES,

Drawn in 1817.

A Chapel erected on the supposed place of Ascension
B Sepulcre of the Virgin Mary
C The Road to Bethany
D Bridge over the Brook Kedron
E The Garden of Gethsemane
F Modern Tombs
G Course of the Brook Kedron
H Approach from the City

London Published by Jas Black 2 Tavistock Street Covent Garden

illustrious victim to his deluded countrymen. Between this place and the scene of his crucifixion, Christ is said to have fainted under the weight of the cross: tradition relates, that he sunk beneath its pressure three times, and the different stages are supposed to have been accurately noted: they are severally designated by two columns, and an indenture in the wall.

Towards the eastern extremity of the town, not far from the gate of St. Stephen, is the "*piscina d'Israel:*" this is the pool of Bethesda, which an angel was commissioned periodically to trouble. It appears to have been of considerable size, and finished with much care and architectural skill; but I was unable to ascertain either the depth or dimensions; for its contiguity to the enclosure, which contains the mosque of Omar, made it rather hazardous to approach even the outer borders; and our drogoman entreated us to be satisfied with a cursory view. Near to this place is the church of St. Anna, so named from being erected on the ground where the house of the Virgin's mother formerly stood, and where the Virgin herself was born. Between that structure and Pilate's palace is the Torre Antoniana,

a ruined pile, which has a more striking air of antiquity than any other building in the city.

Just without the walls is the scene of St. Stephen's martyrdom: we passed over it in our descent to the brook Kedron, which flows through the valley of Jehosaphat at the base of the mountain. At present the channel is entirely dry: the breadth is little more than a yard, and the depth scarcely two feet. At a short distance to the left is a cavern, which has been consecrated to the sepulchres of the Virgin, of Joseph, of St. Anne, and St. Joachim. It is a very magnificent vault, spacious, and chastely ornamented, and preserved with great care and neatness: the descent includes fifty steps. The several tombs are distinguished by chapels and altars, with the usual accompaniments of lamps and tapers, and embellished with decorations adapted to the respective characters whose virtues they commemorate. We had no means of ascertaining on what authority it is asserted that the mother of the Messiah expired at Jerusalem, or that her mortal remains were preserved in such a receptacle. It is worse than useless to apply for information on points of this nature at the convent: any attempt to investigate traditionary

statements, seems to be regarded by our hosts as conveying an oblique reflection on their own credulity. The date of the sepulchre is totally unknown: the gospel represents the Virgin as being consigned, by the dying injunction of our Saviour, to his beloved disciple, and some authors have conjectured that she closed her earthly existence at Ephesus: yet, whatever was the original destination of this vault, the cost and labour which must have been expended in its construction, sufficiently entitle it to be classed amongst those objects which claim an attentive examination. Tasso has evidently alluded to its existence in the following passage, though the conduct of his poem did not allow him accurately to describe its situation:

> Nel tempio de Cristiani occulto giace
> Un sotterráneo altare; e quivi è il volto
> Di coléi che sua diva e madre face
> Quel volgo del suo Dio nato e sepolto.
> Dinanzi al simulacro accesa face
> Contínua splende: egli è in un velo avvolto.
> Péndono intorno in lungo órdine i voti
> Che vi portaro i créduli devoti.
>
> La Gerusalemme Liberata,
> Canto ii. stan. 5.

After passing the bridge thrown over the bed of the rivulet, a few paces brought us to the garden of

Gethsemane, where the Messiah prayed in agony, and the sweat fell from him in drops of blood. Here too was the scene of Judas's treason. This spot, scarcely half an acre in extent, is partly enclosed by a low wall, and contains eight venerable olive trees, which are said to have been growing at the time of Christ's entrance into the city: they have certainly the marks of extreme age; but Josephus expressly states, that *all the trees,* which were in the neighbourhood of Jerusalem, were cut down by Titus, for the purpose of embankments.[1] At the summit of the mountain is fixed the scene of our Saviour's last appearance on earth, and his ascension into heaven. The impression said to have been made by his foot is engraved on the surface of the rock, so as to preserve a record of the Messiah's *attitude* when he bade adieu to this lower world. It appears from thence, that Christ's left hand was towards Jerusalem, which lays west of the mountain, and that his face was consequently directed to the north.[2] The view from this

[1] Bell. Jub. lib. v. cap. xii.

[2] It is difficult to read with the gravity, which the *subject* should inspire, the minute statements and their accompanying reflections, in some of the early voyages, descriptive of

elevation is grand and extensive, comprehending the valley watered by the Jordan, and the entrance of that river into the Dead Sea, which appears like a vast plateau of burnished silver.

The place where our Saviour dictated the universal prayer to his disciples, is supposed to have been a garden about one hundred yards to the north-west: in an opposite quarter, and farther removed from the apex of the hill, is the cave where the apostles assembled to compose the creed which bears their name. It is a long subterranean recess, supported by twelve arches, but no otherwise an object of curiosity, than as having been the retreat of those illustrious martyrs.[1]

this miraculous occurrence. Yet unless to such as are inclined to deny the fact of the ascension altogether, there is surely no great outrage to probability in supposing that those who witnessed it, anxious to perpetuate a memorial of the event, may have marked the surface with some rude representation of the impression of a foot, though time has rendered the resemblance indistinct.

[1] A critic in one of the popular Reviews, censures this allusion to the *apostolic* origin of the "articles of our belief"—yet the writer has merely echoed the traditionary narrative of his guide—(see page 76.)—He was on every account unwilling to obtrude his own sentiments. Those who take an interest in such discussions, may find the subject examined in a work of great research and ingenuity, published early in the last cen-

The Vicomte de Chateaubriand has accompanied his description of this cavern with the following reflections: "Tandis que le monde entier adoroit à la face du soleil mille divinités honteuses, douze pêcheurs cachés dans les entrailles de la terre, dressoient la profession de foi du genre humain, et reconnoissoient l'unité du Dieu créateur de ces astres à la lumiere desquels on n'osoit encore proclamer son existence. Si quelque Romain de la cour d'Auguste, passant auprès de ce souterrain, eût aperçu les douze Juifs qui composoient cette œuvre sublime, quel mépris il eût témoigné pour cette troupe superstitieuse! Avec quel dédain il eût parlé de ces premiers fideles! Et pourtant ils alloient renverser les temples de ce Romain, détruire la religion de ses pères, changer les lois, la politique, la morale, la raison, et jusqu' aux pensées des hommes."

The brow of the mount of Olives presents a complete panoramic view of the city, which being built on an inclined plane, appears to the spectator from this point, with the intersection of the different streets, almost as distinctly as a ground plan. It is from this quarter also that a Christian is enabled,

tury, and entitled "*The History of the Apostles' Creed, with critical observations on its several clauses.*"

with the least hazard of interruption, to examine those buildings which have replaced Solomon's temple. According to the present compass of the walls, the situation of that celebrated structure seems not to have been peculiarly well chosen. The enclosure begins at the south-eastern angle of the city, extending northward about five hundred paces, and one hundred and sixty in a western direction: the space is partly occupied by two Turkish mosques, one of which resembles a large ill-shapen barn, coloured with a red wash; the other is of an octagonal figure, and adorned with many of those decorations which are peculiar to oriental architecture. This last is the celebrated pile erected by Omar in the seventh century. It seems less massive and spacious than the mosque of St. Sophia, though far exceeding it in lightness and elegance; but I think it infinitely surpassed, both in extent and beauty, by the mosque constructed by Achmet II. in the Atmeidan at Constantinople.

If we can make interest to obtain a nearer survey, I will endeavour to be more circumstantial in my description of this singular edifice; at present I can scarcely offer even an imperfect outline.

LETTER VIII.

To Sir G. E——, Bart.

Jerusalem.

Dear E——,

We rode yesterday to Bethlehem, which is not more than six miles distant from hence. Soon after we quitted the city gate, our drogoman pointed to an eminence on the south, where the Jews assembled to take council respecting the seizure of Jesus Christ: from this circumstance it is termed, in the language of the Catholics, "il monte di mal consiglio." The route to Bethlehem is over an open, wild, and rugged desert, relieved by scarcely any object, except a few straggling olives, which are almost the only trees in the district. To the right is the valley of Rephaim, celebrated for the victories of David over the Philistines. (2 Sam. xxiii. 13.) The passage in the sacred writings, which relates this achievement of the

king of Israel, has recorded the magnanimous refusal of that monarch, when suffering the agonies of thirst, to taste the water of "the well of Bethlehem," which had been procured by the blood of his adherents.[1] The reservoir, which we were shewn as the place resorted to by the "three mighty men" who on that occasion "brake through the enemy's host," appeared to be too remote from the gate, to accord with the scripture narrative.

About half way, we came to a spacious monastery, dedicated to St. Elias; there is nothing particularly deserving attention in the exterior of the building, but our guide desired us, with much solemnity, to notice a cavity in one of the rocky strata which are in front of the gateway. I have frequently had occasion to remark an inveterate disposition, very prevalent among the disciples of the Catholic persuasion, to attribute to persons supposed to have been eminently spiritual, a more than ordinary degree of corporeal gravity: the indenture on the stone near the entrance to this convent, was produced, as we were informed, by the im-

[1] A similar exertion of self-denial on the part of Alexander, is related by Plutarch, in the account of his long and painful pursuit of Darius.

pression of the saint's body, when on some occasion he was compelled to repose there.

From this eminence we had a distinct view of the village of Bethlehem, which is situated at the brow of a low mountain: the ground in front is divided into several small enclosures, and planted with olives and fig-trees. The surrounding country is diversified by hill and dale, and other requisites of picturesque situation; but the soil has few visible claims to the character of fertility, implied in the appellation of *Ephrath*, by which it was anciently distinguished. M. Volney, indeed, describes the land in this immediate vicinage, as superior to any in the district, though he has tempered his eulogium with an observation, which may justify a difference of sentiment: "Mais la culture manque, comme partout ailleurs."

At a few yards to the right of the road, at some little distance from the monastery of Elias, we were shewn a small square building, surmounted with a dome, which our attendants asserted to be the tomb of Rachel. I could not understand on what ground this assertion is supported: it would be unreasonable to look, at "*this day*," for the distinctive mark which Jacob is recorded to have placed over his wife's

sepulchre; (Gen. xxxv. 20.) but the building in question has not the appearance even of moderate antiquity.

We reached the Franciscan convent about twelve o'clock, and were received with the usual expressions of cordiality. After reposing a short time, we were conducted by the fathers to the different objects of veneration: the church connected with this establishment owes its foundation to the mother of Constantine; and, though still unfinished, offers many proofs of grandeur in the design, and costliness in the decorations. The figure is that of a cross; four rows of lofty marble pillars (forty-eight in number) of the Corinthian order, adorn the principal aisle, and the roof is said to be formed of the cedar of Lebanon. Between the windows there are the mutilated remains of figures in Mosaic, and some half-effaced inscriptions in Greek, from the Evangelists.

At the extremity of the building, there is an altar dedicated to the Magi, at the base of which we were desired to notice the representation of a star, composed of variegated marble:—this star is said to correspond precisely with the point in the firmament, where the heavenly planet became stationary, when it had conducted the wise men from Jerusalem!

You will, I trust, do me the justice to believe, that in detailing these traditionary statements, I by no means adopt the reasoning of their authors; I offer them to your attention, as illustrative of the erudition of the age in which they were invented, and as conveying no unequivocal idea of the genius of the Catholic religion.[1] Returning from the altar to the point where

[1] About two miles from Jerusalem, our attention was directed to a cavern near the way-side, used as a reservoir for water: "*From thence*," said our intelligent conductor, "arose the luminous spark, which guided the Eastern sages to the place of the nativity." As he uttered this, I am afraid the drogoman observed something play on the features of his audience, the expression of which could not be misunderstood: he added, in a tone not entirely exempt from bitterness, "*Cosa volete? C'e* UN MIRACOLO *del Dio!*"

Nothing could be farther from the intention either of the writer or his associate, than any attempt to disturb the tranquillity of conviction, which seemed to have possession of their conductors. Respecting, as they sincerely did, the fervent piety which on all occasions appeared to animate the guardians of the sacred places, they resolved to listen to their legendary miracles in submissive silence, although some of the statements were of a nature to render it almost impossible to suppress every symptom of dissent. These are among the inevitable consequences of a system, which seeks to hoodwink the reason of its followers: if the Catholic religion had not industriously prohibited an unrestrained examination of the sacred writings, absurdities such as that above cited, would scarcely have been invented, and cer-

we first entered the church, we descended several steps, and arrived at what is called THE ORATORY of St. Jerome, adjoining the cell where he translated the scriptures into Latin: the tomb of the saint is not far from this place, and immediately opposite are the monuments of St. Paula and her daughter Eudoxia. Here is also a cenotaph to the memory of Eustathius. Neither of these merit any particular description.

Pursuing a narrow winding passage, which gradually brought us nearer to the surface, we arrived at the point where the Virgin reclined on her first entrance into the stable: it was only at a few paces from thence, that the Messiah underwent the penalties of a human birth. The place is marked with a star, formed of white marble, inlaid with jasper, and surrounded with a belt of silver.

The rays are encircled with the motto,

HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST.

tainly could never have been perpetuated by traditional authority. If those who appear so anxious to introduce the tenets of the Vatican into England, could personally observe their effect in those states which are peculiarly subject to their influence, we might eventually be spared many a tedious discussion in both houses of Parliament.

From this point, sixteen steps lead to the level of the ground, so that the stable was ten or twelve feet below the surface: the stables at Jerusalem are constructed on the same plan at the present day.

An altar is erected over the place of the nativity, and illuminated by lamps, which are never suffered to be extinguished. The manger in which the infant was cradled was fixed a few steps below; and opposite to this there is another altar, to denote the position of the Virgin when the Magi came to offer their adoration to the new-born King.

We now returned to the convent, and, ascending the terrace, surveyed the surrounding scenery. The view comprises many objects mentioned in the gospel history, and amongst others the field where the shepherds were watching their flocks, when the angel proclaimed the birth of a Saviour. After a slight repast we took leave of our hosts, and set out in a southern direction to examine the *piscine*, said to have been constructed by Solomon. The royal preacher has been imagined to allude to these amongst other instances of his splendour and magnificence, in the passage where he is arguing for the insufficiency of

worldly pursuits to procure happiness.[1] They are three in number, placed nearly in a direct line above each other, like the locks of a canal. By this arrangement, the surplus of the first flows into the second, which is again discharged into the third: from thence a constant supply of living water is carried along the sides of the hill to Bethlehem and Jerusalem. The figure of these cisterns is rectangular, and they are all nearly of the same width, but of considerable difference in length, the third being almost half as large again as the first. They are still in a certain state of preservation, and with a slight expence might be perfectly restored. The source from whence they are supplied is about a furlong distant: the spring rises several feet below the surface, the aperture of which is secured by a door, so contrived that it may be impenetrably closed on any sudden danger of the water being contaminated.

In the pastoral imagery with which Solomon has adorned the poem that bears his name, interpreters have discovered a mystic sense, of which it is not always easy to trace the analogy: there is, however,

[1] Ecclesiastes ii.

nothing very forced or improbable in the conjecture, that the author occasionally drew his metaphors from the religious ceremonies of the Jewish ritual, or referred to any work of public utility, which had been executed under his own direction. The guardians of the Holy Land conjecture that the current which supplies these reservoirs was in the writer's contemplation, when, in describing the unsullied purity of the bride, he exclaims,

> A garden inclosed is my sister, my spouse;
> A *spring shut up*, a *fountain sealed!*
>
> SONG OF SOLOMON, iv. 12.

On our return in the evening to this city, we called on the Turkish governor to signify our intentions of making an excursion to the Dead Sea, and to request he would allow us to dispense with the usual escort. This Aga occupies the building which is constructed from the ruins of Pilate's palace: it serves him as a seraglio and official residence during the day; the haram, where he passes the night, is in the same quarter, but detached from the chief pile. Our interview was successless; the governor received us indeed with the highest politeness, but asserted the

utter impracticability of passing near the plains of Jericho without an Arabian guard: we are therefore under the necessity of proceeding with a military retinue, or of relinquishing the scheme. On quitting the Aga, we made the tour of mount Sion. Previously to entering on that sacred eminence, we passed through the quarter of the city inhabited by the Armenians: it is in this direction that the palace of David was situated, and we were shewn the scite of the tower on which the monarch was placed, when he contemplated the beauties of Bathsheba. The original building partook of the general devastation when the city was destroyed, but a modern fortress is erected on the foundation, and serves as a garrison for the Grand Signior's troops.

The house of Annas, the father-in-law of the high priest Caiaphas, (John xviii. 22.) was not far from hence: the scite is now occupied by a small convent belonging to the Armenians; and near to this last, is a very spacious structure which originally belonged to the Franciscan catholics, but which was subsequently wrested from their possession, and is at present appropriated also to the Armenians. The building is sufficiently extensive to comprise within the enclosure some well-planned gardens: the establishment is indeed on an unusually large

scale, and all the appointments have an air of propreté seldom observed in monastic institutions. We found the head of this society, who has the style and title of Patriarch, reclining on the principal terrace, attended by several subordinate ministers, and other accompaniments of dignified station :—cela nous semblait blesser l'humilité !—His manner was cold, abrupt, and embarrassed, and his civilities awkward and reluctant. The church connected with these premises is erected on the place where St. James suffered martyrdom: it is rather a sumptuous edifice, and considerably larger than any other Christian temple in Jerusalem, except that of the holy sepulchre. The decorations are profusely splendid, but their general effect is much injured by a multitude of bad paintings; the interior is however preserved throughout with as much exactitude as an English cathedral. From hence we went to visit a convent erected on the ground where the mansion of the high priest Caiaphas stood. Here our Saviour was incarcerated, and here too was the scene of Peter's denial. The fathers of this convent assert that the stone on which Christ's body was laid, when in the tomb, was adroitly taken from thence in a time of civil dissension by some of their fraternity, and placed beneath the altar of their own chapel.

There are so many interesting recollections awakened by the name of mount Sion, that one scarcely knows how to reconcile the poverty of its actual existence with the mysterious splendour thrown over it by the prophetic writings. Its elevation above the city is not more raised than the Aventine hill above the Roman forum; but if the height were to be estimated from the base in the valley of Gehinnon, from which it rises abruptly, it might perhaps be found equivalent to some of the lowest hills which encompass Bath: the surface is a pale white, approaching to yellow, with very little appearance of vegetation: it is at present applied as a cemetry for the Catholic, Greek and Armenian Christians. The house in which the Virgin expired is supposed to have been on this elevation, and our attendants believe they can point out the precise spot which it occupied. Here also is the church of the Cænaculum, erected on that part of the mountain where our Saviour celebrated the last supper: it is now consecrated to the service of Mahomet, and therefore inaccessible to any but Moslems. The sepulchre of David is also enclosed within the precincts of a Turkish mosque, and consequently invisible to Christians.

LETTER IX.

To S. Sq* *e, Esq.

Je viens donc à ces petits détails qui piquent la curiosité, en raison de la grandeur des lieux dont on parle. On ne se peut figurer qu'on vive à Athènes et à Sparte comme chez soi. Jerusalem surtout, dont le nom reveille tant de mystères, effrai l'imagination; il semble que tout doive être extraordinaire dans cette ville extraordinaire.

Chateaubriand.

Jerusalem, August 20, 1817.

My dear Sir,

Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing perhaps would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighbouring elevations he would see a wild, rugged, mountainous desert—no herds depasturing on the summit, no forests clothing the acclivities, no water flowing through the valleys; but one rude scene of savage melancholy waste, in the midst of which the ancient glory of Judæa bows her head in widowed desolation. On entering the town,

the magic of the name and all his earliest associations would suffer a still greater violence, and expose him to still stronger disappointment. No "streets of palaces and walks of state," no high-raised arches of triumph, no fountains to cool the air, or porticos to exclude the sun, no single vestige to announce its former military greatness or commercial opulence; but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window. "*From the daughter of Zion all beauty is departed.*"

The finest section of the city is unquestionably that inhabited by the Armenians: in the other quarters the streets are much narrower, being of a width that would with difficulty admit three camels to stand abreast of each other. The bazaars are here, as in other Asiatic towns, confined to a particular division, an arrangement which prevents the increase of artizans beyond a certain limit. The total of inhabitants is variously stated, and the results of course drawn from very imperfect sources. The highest estimate makes the number amount to twenty-five thousand. Of these there are supposed to be,

Jews from . . . 3 to . . .	4000
Roman Catholics.	800
Greeks	2000
Armenians	400
Copths	50
Mahometans	13000

This is a very slender aggregate, compared with the flourishing population which the city once supported; but the numerous sieges it has undergone, and their consequent spoliations, have left no vestige of its original power. Jerusalem under the government of a Turkish Aga, is still more unlike Jerusalem as it existed in the reign of Solomon, than Athens during the administration of Pericles, and Athens under the dominion of the chief of the black eunuchs. We have it upon judgment's record,[1] that "before a marching army a land has been as the garden of Eden, behind it, a desolate wilderness!" The present appearance of Judæa has embodied the awful warnings of the prophet in all their terrible reality.

The extent of Jerusalem, as it exists at this day, may be calculated with some degree of accuracy from the time it takes to make a circuit of the walls. I accomplished the distance in fifty minutes, and, as

[1] Joel ii. 3.

I walked very leisurely, I should imagine the circumference cannot exceed three miles. Anciently the city was encompassed by three ramparts;[1] the present wall was, I believe, constructed by Solyman the Magnificent, towards the middle of the sixteenth century: there are several inscriptions in Arabic characters, at different stages of the circumference, which probably have some reference to the æra of its foundation, but neither the drogoman, nor any other person competent to decypher them, could be prevailed on to accompany me: they excused themselves, awkwardly enough, under pretence of exhaustion from excessive heat; the real motive of their repugnance was a dread of exciting some suspicion on the part of the Turks, if seen to assist a Frank while making a transcript from the battlements. I was therefore under the necessity of going without their aid, and as I walked with no apparent object, was suffered to proceed undisturbed and unquestioned. The structure, such as it is, appears in good condition, but I should think must be totally inadequate to offer even a momentary resistance to a European army. Almost

[1] The *triple* wall was not continued round the whole extent of the town, but raised only in such parts as were unprotected by the natural acclivities.—*Joseph. Bell. Jud.* lib. v.

every quarter of the town is commanded by the adjoining hills, and to render it at all defensible, it would be necessary to raise considerable works on the northern side, and to erect a fortress on the mount of Olives.

The interior of the city is intersected by several lanes and narrow passages; the principal of these are distinguished by the following names:

1. [1] TARREK-BAB-EL-HAMMOND—*Street of the gate of the Column.* It traverses the city irregularly from north to south.

2. SOUK-EL-KEBER—*The great Bazaar*, which runs from west to east; there is also a minor street connected with this, called the *the little Bazaar.*

3. TARREK-EL-ALLAM—*Via dolorosa.* This is a very irregular street; it commences at the gate of St. Stephen, and, passing by the palace of Pilate, terminates at mount Calvary.

1. HARAT-EL-MUSLMIN—*The quarter of the Turks.*

2. HARAT-EL-NASSARA—*The quarter of the Christians.* It leads from the Via dolorosa to the holy sepulchre.

[1] The prefix *Tarrek* signifies street, in contradistinction to Harat, which answers, in some respects, to the term alley.

3. HARAT-EL-ARMAN—*The quarter of the Armenians.* This is west of the tower of David; the neatest and most agreeable quarter in the city.

4. HARAT-EL-YOUD—*The quarter of the Jews:* this is rather of an opposite character to the last mentioned.

5. HARAT-BAB-HOTTA—*The quarter of the Temple;* so named from its propinquity to the mosque of Omar.

6. HARAT-EL-ZAHARA—*Strada Comparita*—the *public quarter;* where individuals of all nations dwell promiscuously. This is considered to be the haunt of the most profligate and abandoned of the inhabitants, and here conjecture has assigned the residence of the pharisee in the parable.

7. HARAT-EL-MAUGRARBÉ—*The quarter of the Tunisians.* Of these the number is at present very small: they are supposed to be descendants of the Moors, who were driven from Spain by Ferdinand and Isabella.

There are six gates, which are regularly closed every evening; they are named as follows:

1. BAB-EL-HHALEEL—*The gate of the chosen, or well-beloved.* It leads to Bethlehem, Hebron, &c.

It is by this gate that the pilgrims enter the city on their route from Jaffa.

2. Bab-el-Nabi-Dahoud—*The gate of the prophet David.* It is the southern entrance to the city, and opens on mount Sion.

3. Bab-el-Maugrarbé—*The Stirquiline gate.* It was through this portal that Christ, on his apprehension, was conducted to Pilate: it is one of the least, and the most negligently finished.

4. Bab-el-Sitti-Mariam—*The gate of the holy Virgin.* It opens towards the east, and leads to the tomb of the mother of Jesus, and the mount of Olives: it is also called the gate of St. Stephen, of whose martyrdom the Virgin was a spectatress.

5. Bab-el-Hammond—*The gate of the Column;* it is also *the gate of Damascus.* This gate, which is by far the most magnificent, looks to the north, and opens to the road which leads to Sichem.

6. Bab-el-Zahara.—*Gate of Herod.* This is a small gateway, situated between those of Damascus and St. Stephen.

A few years since it would have been hazardous to appear in the streets in the dress of a European: the wearers were inevitably exposed to all sorts of contumelies; execrations, both loud and deep, pur-

sued them from the aged, while by the young they were spit on, and pelted with stones. But a marked revolution has taken place in the sentiments of the Turkish population; since the period of the French invasion of Egypt; and the address and gallantry of Sir Sydney Smith at Acre, and the popularity he acquired during his residence here, have procured for the English a degree of consideration not extended to the individuals of any other Christian community. I have frequently thrown off my Arabian cloak, and walked through different parts of the city in a light Smyrna hat and common hunting frock, without experiencing the slightest inconvenience.[1]

[1] When the writer and his companion quitted Tripoli, they were given to understand that their further progress might be attended with some unpleasant circumstances, unless they were provided with the costume of the country. They in consequence procured a complete equipment, and the reader may perhaps be amused with a description of the different articles.

The most important part of the dress resembles *very large trowsers*, tied round the waist with a running girdle: the texture is of cloth, linen, or silk, agreeably to the fancy of the wearer; the former description are usually worn on horseback, and are termed *Saluul*, or *Sharroweel;* the latter are reserved for occasions of ceremony, and are called *Sintian.* Next to these is the *Kombos*, a sort of tunic with long sleeves, and descending almost to the ankles: it is fastened by a rich belt, or sash, called *Zennar*, in which pistols

The administration of Jerusalem, like that of every other considerable town subject to the Sublime Porte, is distributed amongst several agents. The chief of these is the mozallam, or military governor;

and other weapons, gaily ornamented, are carried. The *Daraben* is a short riding vest, worn occasionally over the tunic, instead of the cloak called *Benis*, which is commonly of some light fabric, and of a lively colour. But by far the most graceful ornament is the *Bornos*, a long white flowing robe, composed of silk and camels' hair, and bordered with silk fringe. Nothing can exceed the lightness and elegance of its texture; its shape is not unlike the ancient pallium, one extremity being usually thrown over the left shoulder. The *turban* is extremely simple, consisting of a red cap decorated in the crown with a tassel of blue silk, and having a shawl wound round the circumference. The shawl may be of any colour except *green;** plain white is generally preferred; but pink and light blue are occasionally worn. It is absolutely necessary that the head should be shaved; the heat is otherwise intolerable.

The shirt is formed of a material indescribably pleasant to the feel: it is composed of silk and fine threads, and cut away so as to leave the throat, neck, and arms perfectly naked.

While engaged in examining the ruins of Balbec, we were visited by the principal proprietors in the district. One of these, a gay, airy looking personage, and of considerable rank in the place, appeared extremely desirous of complimenting the writer with his head-dress; but he had many reasons for declining the honour, and was at length obliged to hint that

* The peculiar badge of the descendants of the Prophet.

next to him in authority is the moula cadi, an office corresponding to that of our police magistrates; then comes the mufti, who is the head of the ecclesiastical and judicial departments;—a tremendous power in any despotic government, but more particularly so in a state like Turkey, which fetters the will as completely as the person, and which founds its tyranny on the vassalage of the mind. Besides these, there is an agent for the mosque in the court of Solomon's temple; with the extent of his jurisdiction I am unacquainted; also a soubaski, an employment something like our town-majors. All these, with the exception of the mufti, hold their appointment at the pleasure of the governor of Damascus, to whose pachalic Jerusalem is assigned.

certain national habits would not allow him to accept such courtesy. This sort of flirtation is alluded to, as it induced a nearer inspection of the article tendered in exchange, than could otherwise have been made with safety. It should seem from this specimen, that ornaments for the head are objects of peculiar attention, for, besides *other* decorations, the young Emir's turban was composed of the most costly silks from Damascus.

The expense of a handsome suit, and the usual accoutrements, exclusive of pistols, &c. whose value is proportioned to the richness of the material with which the stocks are inlaid, need not exceed fifty pounds sterling.

LETTER X.

To Sir G. E——, Bart.

Jerusalem.

Dear E——,

We set out on our excursion to the Dead Sea and the river Jordan, the day before yesterday. There seems to be some understanding between the vagrant Arabs who infest that district, and the governing authorities here; for notwithstanding every representation to the contrary, we found we must either abandon the idea of inspecting such part of the country, or submit to the imposition of an Arabian escort. The individuals of the existing race have many of those respectable qualities which distinguished their progenitors in the time of Solyman:

gli Árabi avari,
Ladroni in ogni tempo e mercenari.
La Gerusalemme Liberata,
Canto ix. stan. 6.

After much discussion, therefore, with the chief of the tribe, we agreed to take into our pay twenty of these worthies; besides whom, we were likewise afflicted with the protection of certain Turkish soldiers. These last rode before us through the streets of Jerusalem with the ensigns of their office, and conducted us in military pomp to the Arabian tents, situated between three and four miles from the city. In our way thither we passed the village of Bethany, memorable as the scene of Christ's restoration of Lazarus from the grave: the ruins of the building where this stupendous miracle was wrought are still extant; they consist merely of the outer walls of what appears to have been a very small dwelling.

At a short distance from hence we arrived at the habitations of the Bedouins, which are composed of tents formed of coarse dark-coloured cloth: about fifty of these were ranged in a circle, the camels, goats, and other domestic animals straying round them. The men seemed above the middle stature, thin, and of elegant proportions; the features of some were extremely handsome, but marked with a very peculiar expression, and the skin so dark as to amount almost to the hue of an Æthiop. Their teeth

appeared unusually white, probably from the simplicity of their diet;[1] perhaps, too, they gained something by a contrast with their complexion. I observed a peculiarity in the dress of the females; each wore a linen mask over the nose, but the rest of the countenance was left uncovered.

We were detained here nearly an hour, while the chief of the party selected a chosen band of twenty-one, exclusive of himself and lieutenant, each armed with a musket slung across the shoulders, and carrying a scymetar in the belt: these, with the Turkish soldiers and our own attendants, made our entire force a very respectable aggregate. After the usual preliminary delay, we recommenced our expedition. The moon was just beginning to rise, and, as we wound down the defiles of the mountain, the wild floating drapery and gleaming arms of the Arabs, rendered more conspicuous by their rapid and irregular movements, presented a most picturesque and interesting spectacle.

The scenery, unrelieved by any of those objects which constitute the charm of natural beauty, seemed

[1] See Genesis xlix. 12.

every where harsh and gloomy, and the route abrupt and precipitous; the abysses appearing beyond their real profundity by the projection of the darkened shadows. In the course of six hours we arrived at a large monastic building, dedicated to the Jewish legislator, whose memory is held in equal estimation by Turks and Christians, and who is imagined by the former to have been interred in this spot. But the disciples of Mahomet are not very exact chronologists, and have rather a limited acquaintance with geography. The prophet of Israel expired on the mountain of Nebo, without having ever entered on the promised land, and was buried in the valley of Moab, over against Beth-peor; "*but no man knoweth of his sepulchre unto this day.*" His decease took place towards the close of the fortieth year after the departure from Egypt, Anno Mundi 2552. This convent was probably erected by some religious person, who had the same name with the brother of Aaron, but who lived many years subsequently to the appearance of Jesus Christ. The building, though capacious, and supplied with many of the requisites for a large establishment, is almost totally deserted, and

serves only for the casual residence of a Santon. We entered one of the inner courts, and lay down on the pavement nearly two hours. We then resumed our journey: the night being considerably advanced, the moon was now sunk; but the clearness of the atmosphere and the radiancy of the stars afforded a sufficient light to guide us through the rugged and gloomy pass. In another hour and half we approached the shores of the sulphureous lake: here the Turkish guards and the Arabian chief became very earnest in their entreaties that we would suspend our conversation; for a short time we consented to humour their caprice, though convinced that the caution was unnecessary. In this interval, as we proceeded in solemn silence, in the darkness of night and the stillness of solitude, every object around bearing marks of some convulsion of nature, or of Heaven's chastisement, we might seem like a funereal train in their passage through the valley of Death.

Alfín giungemmo al loco, ove già scese
Fiamma dal cielo in dilatate falde;
E di natura vendicò l'offese
Sovra le genti in mal oprár si salde.
Fu già terra feconda, almo paëse,
Or acque son bituminose e calde.

E stéril lago; e, quanto ei torce e gira,
Compresa è l'aria, e grave il puzzo spira.[1]

La Gerusalemme Liberata,
Canto x. stan. 61.

At length we arrived at the water's edge, where our escort desired us to dismount, and wait till the dawn. Here we lay down on the sands for about two hours, and indulged an undisturbed slumber, till aroused by the leader of our party, who affected great anxiety on account of some hostile tribe in the neighbourhood: we rose without hesitation, and proceeded to the embouchure of the Jordan, distant about three miles. The stream is here deep and rapid, rolling a considerable volume of waters; the width appears from two to three hundred feet, and the current so violent, that our Greek servant who attempted to cross it, though strong, active, and an

[1] At length we drew to where, in dreadful ire,
Heaven rain'd on earth of old a storm of fire,
To avenge the wrongs which nature's laws endured,
On that dire race to horrid deeds inured:
Where once were fertile lands and meadows green,
Now a deep lake with sulph'rous waves was seen:
Hence noisome vapours, baleful streams arise,
That breathe contagion to the distant skies.

Hoole.

expert swimmer, found the undertaking impracticable: had he succeeded, we should have ascertained the exact breadth, as he was furnished with a line to stretch over the surface from the opposite side. The accuracy of the measurement would be a sufficient refutation of Volney's[1] sarcastic remarks on this

[1] This author, however deservedly celebrated for the extent and variety of his acquirements, appears to feel an invincible repugnance to allude, otherwise than in a tone of sarcasm, to any event or circumstance connected with scriptural history. Describing the cedars of Lebanon, he expresses himself thus: "Ces cedres si reputés, ressemblent à *bien d'autres merveilles;* quatre ou cinq gros arbres, les *seuls qui restent*, et qui n'ont rien de particulier, ne valent pas la peine que l'on prend a franchir les précipices qui y mènent." This is far from a correct account: the place distinguished for possessing what remains of the original cedars is called *Areze;* the trees are spread over a knoll between three and four acres in extent, and may be visited by any persons at all accustomed to mountainous passes, without difficulty or personal inconvenience: at all events, such as are induced to pursue their route to the mountain's top, will find themselves sufficiently repaid for such additional exertion. The surface in some parts is certainly very precipitous, and as we approached towards the summit, an aërial current swept round the ascent, which, though resistless for the moment, was in the highest degree exhilarating in its effects.

Perhaps no spot on the globe can present a spectacle so glorious as that which is unfolded from the apex of mount Lebanon. A boundless horizon, glowing and radiant, is

celebrated river, which, indeed, I strongly suspect he never saw. It enters the northern extremity of the Dead Sea, which takes a south south-eastern direc-

spread out before the view, and the sight expatiates almost uninterruptedly, from the waters of the Mediterranean to the confines of the Persian Gulf. On such a scene the spectator loses for a while all sense of individual weakness; his faculties feel as it were an enlarged vitality; and he dwells with a rapturous enthusiasm on the splendours by which he is encompassed, till their united glories torture the imagination, and the "sense aches with gazing!"

The structure of this mountain is considered to resemble that of every other throughout the extent of Siria. A stratum of lime-stone, white and rather hard, seems to be the chief material, but the layers are dislocated in very irregular directions. Mineral productions of the most valuable kind might probably be discovered, if the inhabitants had either skill or enterprise for attempting the research. The hills of Judæa anciently abounded with iron,* and there is every analogous reason to conclude that this district might be found equally rich in the same species of ore.

We continued descending, during several hours, through varied scenery, presenting at every turn some new feature, distinguished either by its picturesque beauty or awful sublimity. On arriving at one of the lower swells, which form the base of the mountain, we broke rather abruptly into a deep and thick forest. As we traversed the bocage, the howlings of wild animals were distinctly heard from the recesses, but I saw nothing larger than a wolf or a jackall. A few hares crossed us, and several coveys of grey partridges sprang up within an easy reach. Two of our attendants

* "A land whose stones are iron, and out of whose hills thou mayest dig brass."—Deuteron. viii. 9.

tion, visible for ten or fifteen miles, when it disappears in a curve towards the east. The mountains on each side are apparently separated by a distance of eight miles, but the expanse of water at this point I should imagine cannot exceed five or six: as it advances southwardly it evidently increases in breadth. Pliny states the total length to be one hundred miles, and the greatest breadth twenty-five.[1]

were professed chasseurs, but they have no conception of a *flying shot;* they were, however, very adroit at any fixed mark. Declining nearer towards the bottom, we encountered a very formidable band of locusts, who were marching over the surface in a regular body, devouring the produce, and marking their progress by the traces of devastation. These terrible insects appear in the greatest numbers, whenever the winter has been more than usually temperate; for the depositaries of their eggs having then suffered no injury from the cold, they burst forth in the spring months in indestructible myriads. The natives have tried several methods to rid themselves of this noisome plague; pit-falls are excavated, and large masses of wet stubble lighted, so as to produce a suffocating smoke: there is also a particular bird, which makes them his prey, and who for this reason is held sacred by the inhabitants. Unhappily these expedients produce little more than a very slight mitigation of the evil: the only effectual relief is afforded by the south-east wind, which drives them with irresistible violence into the Mediterranean, and for a time frees the country from the horrors of famine.

[1] Hist. Nat. lib. v. cap. xvi.

Among the fabulous properties attributed to this lake, the specific gravity of the water has been stated to be such as to be capable of supporting the heaviest material substance.[1] I found it very little more buoyant than other seas, but considerably warmer, and so strongly impregnated with sulphur, that I left it with a violent head-ache and swollen eyes. I should add, however, that where I made the experiment the descent of the beach was so gently gradual, that I must have waded above a hundred yards to get completely out of my depth, and the impatience of the Arabians would not allow sufficient time for so extensive an effort.

The Vicomte de Chateaubriand, following the general opinion, had described the waters as preserving their serenity even amidst the agitations of a tempest. "Son eau, d'une amertume affreuse, est si pesante, que les vents les plus impetueux peuvent à peine la soulever!" A personal examination induced this elo-

[1] Questo é lo stagno in cui nulla di greve
Si getta mai, che giunga insino al basso;
Ma in guisa pur d'abete o d'orno leve,
L'uom vi sornuota e'l duro ferro e'l Sasso.

La Gerusalemme Liberata.
Canto x. stan. 62.

quent writer to correct the preceding statement.[1] In fact, a light breeze is more than sufficient to ruffle the surface: the protection of the mountains renders any very violent fluctuation unfrequent, and not the density of the fluid.

The banks of the Jordan, which were formerly the haunt of lions, at least if the expressions in Jeremiah[2] are to be understood literally, have long ceased to be infested with any such visitors, and we gathered the reeds from its shore without the slightest molestation. The current, as it enters the Dead Sea, is much discoloured, but the general appearance of the lake is that of the most brilliant transparency. As we approached the margin of the water, a strong sulphureous odour was emitted, but a few paces distant it was scarcely perceptible. I have filled a large bottle with the fluid, with a design to make the experiment recommended by Pococke, as soon as we reach the coast. The taste is peculiarly harsh and bitter.[3] Certain travellers

[1] Les merveilles ont disparu devant un examen plus severe. (Itineraire de Paris à Jerusalem, vol. ii. p. 178.)

[2] "Behold, he shall come up like a lion from the swelling "of Jordan, unto the habitation of the strong." (chap. l. verse 44.)

[3] Those who are tempted to indulge their curiosity on similar occasions, may sometimes procure its gratification at

have attributed to these waters the same powerful effect on birds, which Virgil ascribes to the lake near the promontory of Misenum:

> Quam super haud ullæ poterant impune volantes
> Tendere iter pennis; talis sese halitus atris
> Faucibus effundens supra ad convexa ferebat.
>
> ÆNEID vi. 239.

Though unable to negative such report by ocular observation, I feel strongly inclined to question its accuracy: there were several impressions on the sand of birds' feet, some of which appeared as large as the claws of an eagle or vulture; we did not, however, distinguish any with the formation peculiar to water fowl. If hereafter the Turks allow this sea to be navi-

the expense of their health. When the writer was at Thermopylæ, he drank about as much from the hot springs, which issue at the base of the cliffs, as would fill a small wine glass; the effect was such as in the course of an hour to produce an extreme lassitude, attended with pains in the back and lower extremities, so acute as to disable him from sitting on horseback. It was even with difficulty that he could bend his limbs to dismount, and lay down by the wayside. Some hours afterwards, one of his associates assisted him through the passes of mount Œta, and at night prepared a strong sudorific draught, composed of honey and rum, which so far subdued the violence of his disorder, as to enable him to proceed the next morning, though not entirely without interruption, or personal inconvenience.

gated, future travellers may eventually arrive at many very interesting discoveries. It is not, perhaps, impossible that the wrecks of the guilty cities may still be found: we have even heard it asserted with confidence, that broken columns and other architectural ruins are visible at certain seasons, when the water is much retired below its usual level; but of this statement, our informers, when closely pressed, could not adduce any satisfactory confirmation. Strabo reckons up thirteen towns, that were overwhelmed by the lake Asphaltites. The author of the book of Genesis enumerates only five, and of these Sodom and Gomorrah are alone stigmatized as peculiarly the objects of the Almighty's vengeance. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." (Genesis xix. 24.)

I trust you will acquit me of any presumptuous idea of violating the sanctity of a miracle, by ascribing its effects to a merely natural agent; but in tracing the operations of Providence in the secondary causes, which are used as the *instruments* of Almighty Power, it may be allowed us to remark, that the buildings on the borders of this lake were most probably constructed from the materials supplied by the quarries in its

immediate neighbourhood: these being impregnated with sulphureous particles, were easily susceptible of ignition, and consequently incapable of resisting the continued influence of lightning. Some writers have conjectured that the destruction of the cities was effected by a shower of nitre, accompanied by a violent earthquake; but Tacitus attributes the conflagration to the stroke of a thunder-bolt. Adopting this conjecture, the brimstone and fire which were rained from heaven may be interpreted to signify *inflamed brimstone;* and the storm being attended with an earthquake, it naturally happened that the water rushed to the parts where the earth had subsided, and so becoming mixed with the bituminous matter, produced a lake of the peculiar properties by which the sea of Sodom is distinguished. Strabo, Tacitus, Diodorus Siculus, and other heathen writers, have recorded this prodigy: their narratives are curious and amusing, but certainly not to be implicitly relied on. The description given by Josephus should also be received with a considerable degree of caution; for this author has not scrupled to state, that when Vespasian in a fit of capricious cruelty ordered certain of his slaves to be thrown into the deep, with their limbs bound to prevent any effort at

swimming, they all floated on the surface, as if impelled upwards by a subterranean current!! The length of the lake, according to the same historian, is not more than five hundred and eighty furlongs, extending as far as Zoar in Arabia, and its greatest breadth one hundred and fifty. The adjoining territory was formerly distinguished by its fertility and opulence, though at present it exhibits an appearance of the most frightful desolation. He then proceeds to mention the impiety, which drew down the vengeance of heaven, and adds, that there are still some traces of the divine fire perceptible in the *shadows* of the five cities. He asserts also in direct terms, that the pillar of salt into which Lot's wife was transformed, existed at the period of his writing, and that he himself had examined it. He does not, indeed, very minutely describe the spot where the transformation was effected; but as the husband fled with his daughters towards the town of Zoar, the calamity must have befallen her in the district adjoining that city. Its remote situation at the southernmost point of the lake, in one of the wildest and most dangerous divisions of Arabia, renders any research in such quarter at present impracticable—but there is surely nothing irrational in the idea, that a

human creature, when struck by lightning and reduced to a state of torpor, might be so completely encrusted and wrapped round with the sulphureous matter, as to be indurated into a substance as hard as stone, and assume the appearance of a pillar or statue.

We have all heard of the famous apples,

> " ——— which grew
> " Near that bituminous lake where Sodom flamed."
>
> PARADISE LOST, Book x. ver. 561.

Josephus represents them as blooming to the sight; but on the spectator's yielding to the temptation to pluck them, they are said to dissolve instantly into smoke and ashes. A fruit possessing such singular properties would naturally engage the attention of every traveller who visited these regions; yet amongst the various writers who have noticed its existence, scarcely any two agree in their description; and some authors appear inclined to treat the whole account as fabulous, or at most to consider it as an allegorical representation of the deceptive pleasures of the world. I own I looked for these apples with unusual avidity, and after making a proper deduction for the rhetorical flourishes of Tacitus and Josephus, I am willing to fancy that I discovered the peculiar fruit mentioned by those wri-

ters. They grow in clusters on a shrub five or six feet high, and are about the size of a small apricot:—the colour is a bright yellow, which, contrasting with the delicate verdure of the foliage, seemed like the union of gold with emeralds. Possibly, when ripe they may crumble into dust upon any violent pressure, but those which I gathered did not retain the slightest mark of any indenture from the touch. I found them in a thicket of brush-wood, about half a mile distant from the plain of Jericho.

The mountains which bound the valley of Siddim run in a parallel direction from north to south: those on the Arabian side are far less devastated than the range which forms the Judæan barrier: these last rise from a sandy base of a whitish hue, but the higher strata appear to be of a dark chalk: the summit is more irregular than the eastern chain, and the surface is every where marked by a total absence of vegetation. The impatience of our escort forced us to terminate our observations rather abruptly, and we were hurried onwards about three miles to drink of the fountain of Elisha, leaving the ruins of Jericho, which indeed are merely nominal, a little to the right. The purification of this miraculous stream is detailed at considerable

length by Josephus; the account of the transaction, as recorded in the book of Kings, is as follows: I extract it from an English translation of the Bible, which Sir Sydney Smith presented to the library of this convent.

"The men of the city (Jericho) said unto Elisha, "Behold, I pray thee, the situation of the city is "pleasant, as my Lord seeth: but the water is naught "and the ground barren.

"And he said, Bring me a new cruse, and put salt "therein: and they brought it to him.

"And he went forth unto the spring of the waters "and cast the salt in there, and said, Thus saith the "Lord, I have healed these waters; there shall not be "from thence any more death, or barren land.

"So the waters were healed unto this day, ac-"cording to the saying of Elisha which he spake." (2 Kings ii. 19.)

In this instance salt was the remedy employed to remove the impurity: on a former occasion, when the people of Israel murmured against Moses at Marah, we read that he cried unto the Lord, who shewed him a tree, "which, when he had cast into the waters, the "waters were made sweet," (Exodus xv. 25.) Pliny mentions a species of wood, whose natural properties produce a similar effect.

The current which issues from this fountain is clear and sparkling, and of a most agreeable flavour: if applied to the purposes of irrigation, for which the position of the adjoining ground is extremely well adapted, it might easily be rendered a very profitable instrument of husbandry: but the proprietors of lands in these regions have an insurmountable horror of every species of innovation; any practice in agriculture, however simple and obvious, which was unknown to their progenitors, is regarded with scorn or jealousy, and they willingly consign to chance and destiny the task of renewing an exhausted soil.

Immediately above the source commences the ascent of the mountain called Quarantina, which, on I know not what foundation, has been imagined to be the scene of our Saviour's interview with Satan, when he tempted him with a display "*of all the kingdoms of the earth.*" The view from this elevation is much too confined to justify such a conjecture. The summit of Lebanon would have been far more suitable to the scheme of the tempter, even if he had limited his expressions to the sense in which the term "world" is used by the author of the Epistle to the Romans, (chap. iv. ver. 13.) From that eminence he might have directed the attention of his auditor to the east,

where lay the once powerful kingdom of Persia, and the kingdom of Arabia, rich in gold, in frankincense and myrrh:—towards the south, he might have beheld the confines of Egypt,

> "*Nurse of sciences,*
> *Mother of gods, and land of miracles.*"

Turning to the west, he might have pointed out Tyre and the subject isles, abounding in all the strength and riches of commercial greatness; and thence extending his imagination to Rome, have taught him to contemplate the queen and empress of the world!—while on the north his view would have comprised the former kingdom of Antiochus, whose profanation of the temple, and severity to the Jewish tribes, might justly be supposed to awaken every sentiment of indignant patriotism in the breast of their descendant.[1]

The height of the Quarantina is very insufficient for

[1] Milton supposes the interview to have taken place on that part of mount Taurus, which separates Armenia from Mesopotamia. (See Paradise Regained, Book iii. ver. 251.) The poet, from respect to the silence of the Scriptures on this point, has forborne to name any particular elevation, but his description has been remarked to agree precisely with the account given by Strabo of that mountain.

so comprehensive a range of vision: its greatest elevation commands a view of the land of the Amorites, of Gilead, and of Basan; beyond those plains are the hills of Abarim, the northern limits of the territory of Moab. It was from this range of mountains, on whose summit are the promontories of Pisgah and Nebo, that Moses surveyed the promised land, before he was "gathered to his people." (Numb. xxvii. 12, 13.)

After a slight repast in a natural arbour, which grew at a short distance below the spring head, we prepared to return to Jerusalem. It was now past three o'clock, and the heat began to be considerably abated. Our progress had hitherto been so tranquil, that the Arabian guards, having no foreign tribe to contend with, as if unwilling that so much warlike preparation should have been assumed for no purpose, commenced a civil affray among themselves. We were accompanied in our excursion by a French Canon, attached to the embassy at Constantinople, and who availed himself of the privileges of that situation, to explore certain districts of the Holy Land. His zealous and intrepid character qualified him in many respects for such an undertaking, and his obliging and conciliatory manners secured him a hospitable reception

in whatever quarter he presented himself. A young Arab, apprized of his accommodating disposition, had fastened to his horse furniture a large goat-skin, filled with water from the fountain of Elisha, designing it, probably, for an offering to his mistress, or the elders of his own family. It is, I fear, common to all societies, savage as well as civilized, to be afflicted with certain individuals, who are never so much at unity with themselves, as when they have set the rest at variance. As we were climbing a very steep ascent, one of these well-disposed characters suddenly sprang towards the Canon, and tearing the treasure from his steed, fled off with the prize amongst the intricacies of the cliffs. This was immediately resented by the proprietor, and a scuffle ensued which threatened to involve the whole corps. In an instant, sabres were unsheathed, muskets pointed, and all the authority of the chief was scarcely sufficient to repress the disorder. It terminated, however, without any injury, except to one person, who received a deep gash in the sword arm, from whence the blood streamed most profusely. I bound up the wound with my handkerchief, and recommended the bandage to be kept on till the morning, conceiving the blood to be the most efficient plaster:—

for this slight effort at surgery, I received a collection of wild flowers gathered from the brow of the mountain, and wove into a rude garland.

We reached the city between nine and ten o'clock; the gates had long been closed, and we were obliged to make a circuit of three-fourths of the walls, so as to enter by the gate of Damascus, which our Turks summoned by discharging their pistols.

LETTER XI.

To Sir G. E——, Bart.

Jerusalem.

Dear E——,

This afternoon we examined the vestiges of antiquity immediately without the city. Passing the valley of Gehinnon, I observed several excavations, which were probably the receptacles of the dead, though they want the distinctive marks of sepulchres. Further up the acclivity, there are some whose designation is less equivocal; but our drogoman was more than usually embarrassed by inquiries, of a nature seldom contemplated by his employers in the convent; and we were hurried on to those places with whose traditionary histories he was far better informed. The whole of *this ascent* is in great measure *new ground* for the research of the antiquarian; and if the continuance of peace, by the facilities it may afford of exploring these remote regions, should induce future

travellers to make Jerusalem an object of patient investigation, it is here probably that they will find the amplest scope for the exercise of their various erudition. Proceeding northerly, but keeping on the eastern side of the brook Kedron, we arrived at three structures, which are generally described as the tombs of Jehoshaphat, of Absalom, and of Zechariah. The first mentioned of these is believed to have contained the ashes of the monarch, from whom the valley has received its title. It is a kind of grotto, very little raised above the surface; the entrance is very low, and the proportions are extremely ungraceful, but the portal is adorned with an elegant frieze: the other two are hewn out of the rock, and appear as if detached from the mountain, of which they still constitute an integral part. Their height is from eighteen to twenty feet, and the breadth about eight: the lateral walls are square masses, relieved by pilasters crowned with Ionic[1] capitals. The roof of that which is

[1] The Vicomte de Chateaubriand describes these columns as being of the *Doric order:* his descriptions in every other instance were found to have been so minutely correct, that it was not till after repeated examination, confirmed by the observations of his friend, that the writer could prevail on himself to note them as Ionic.

usually assigned to Absalom is of a very singular form, resembling a broad phial with a narrow neck, the lower part of which is decorated with a light and graceful wreath. The other pile is also square, and relieved by the same number of pillars, which if not purely Ionic, have a greater resemblance to that than to any other architectural order: the roof is pyramidal. There is no visible mark in either to authorize the conclusion that they were actually constructed as repositories for the remains of the deceased, whose names they bear; they appear like single blocks of stone; that which stands most to the north has indeed been perforated and found to be hollow, but the other is considered to be perfectly solid. Between these monuments there is a large excavation containing two or three smaller caverns, where the apostles are supposed on some occasion to have sought a temporary shelter. Immediately above the cave, and resting on a projection of the rock, there are the remains of two columns of the Doric order;—tradition will have it that St. James retired to this grotto after the Passion of our Saviour, and that the Messiah appeared to him in this place subsequently to his resurrection.

The scene of Isaiah's death and sufferings is on

the western side of the valley, almost in front of these monuments: a venerable tree designates the spot where the prophet was tortured by the command of Manasses. About one hundred yards to the north is the source of the fountain Siloa, whose waters were applied by Christ as the means of restoring sight to the blind: the stream is clear, but of a harsh and unpleasant flavour. From hence we proceeded in a northern direction between one and two miles, when we arrived at a gentle descent, on whose acclivities there are several caverns, sculptured with inconceivable skill and labour from the rocky stratum. These excavations are generally supposed, though I could not learn on what authority, to have been prepared as sepulchres for the judges of Israel: the peculiarity of their structure probably suggested the idea that they were some national undertaking; their number, costliness, and magnificence, appearing to exclude the supposition that so extensive a cemetry should have been designed for any private family, however distinguished by rank or opulence. The principal vault has the portal decorated by a triangular cornice of a rich but chaste design: the entrance conducts to a square chamber, from whence other cells

diverge, in which receptacles for the dead are ranged above each other in successive gradations: the other caverns are all finished on the same plan, differing only in their respective dimensions. The æra of their foundation has never been ascertained, and consequently the traditionary account of the uses to which they were applied is not supported by any credible attestation.

The sepulchre of THE KINGS is about half a mile distant, in a direction nearer to the city. Our drogoman assigned no other reason for the royal appellative by which this cemetry is distinguished, than its pre-eminence in size over any of the tombs of the judges, and the superior art and labour displayed in the sculptural ornaments. The first entrance to this chamber is lofty and spacious; the different compartments are not like the tombs of the judges, dispersed in detached grottos, but concentrated in a single excavation at the south extremity of a square, some feet below the natural surface. Over the portal are the remains of a very elegant and highly-finished cornice, in which the execution is so perfect that one laments the poverty of the material: a considerable portion is effaced, but what is still extant appears in a

state of good preservation; and it may be noticed as a singularity, that the artist seems to have studiously avoided any allusion to those natural objects, which are usually considered as emblematic of mortality. A light chain of leaves, enriched with fruitage, runs in a line parallel to the frieze, and descends perpendicularly on each side of the entrance. Having passed the portal, a small aperture at the extremity opens into a moderately-sized chamber, from which a similar egress leads to three others of nearly the same dimensions: the access to these apartments was originally closed by doors, carved from the rock, and suspended on hinges of the same material: they were hewn into the resemblance of pannels, and though much less than common doors with regard to length and breadth, surpassed them considerably in thickness. None of these are now hanging, but I observed two or three on the floor amidst the mutilated relics.

Niches to receive the body are disposed rather differently from those in the sepulchres of the judges; they are less numerous, but of equal simplicity in their formation, exhibiting no traces of ornamental sculpture, except in the covering of one recess, which is in the figure of a half column, the convex part being

richly garnished by grotesque representations of flowers.

At the present day it is perhaps impossible to discover who were the individuals that peopled these sepulchres—nor is the question very important: there is a probability that they may have been designed for the immediate family of Herod the Tetrarch, whose circumstances previously to his banishment by Caligula were sufficiently affluent to enable him to found two cities. The grounds for this conjecture rest chiefly on a passage in Josephus: the Jewish historian, describing the wall with which Titus surrounded the city to compel its surrender, speaks of it as encompassing *Herod's monument*. His expressions are these: "Titus began the wall from the camp of the Assyrians, where his own forces were entrenched, and extended it towards the lower part of Cenapolis;—thence it passed through the valley of Kedron to the mount of Olives, where it took a southern direction, and enclosed the mountain as far as the rock Peristereon and the adjacent hill, which overlooks the valley opposite to Siloam. At that point it turned towards the west, and descended to the valley of the fountain, where it again ascended by the monument of Ananus

the high-priest. After encompassing the hill where Pompey formerly pitched his camp, it returned to the NORTH SIDE OF THE CITY, and was carried on to a certain point called the *house of the Erebinthi:* thence it proceeded to surround Herod's monument, and terminated in the east at the quarter where it began."[1]

We read in the Chronicles of the Kings of Israel, that " Hezekiah slept with his fathers, and they buried " him in the CHIEFEST *of the sepulchres of the sons of* " *David;* and all Judah and the inhabitants of Jeru- " salem did him honour at his death, and Manasses " his son reigned in his stead." (2 Chron. xxxii. 33.) But this account is far too general to be by any means conclusive with respect to the vaults at the north of the city. The Vicomte de Chateaubriand is of opinion that the architecture of these monuments refutes the idea of their having been completed in the earlier periods of the Jewish history: Were it necessary, adds this distinguished traveller, to fix the epoch in which these mausoleums were constructed, I should assign their date to the age in which an alliance was formed between the Jews and Macedonians, under

[1] Bell. Jud. lib. v. cap. xii.

the first of the Maccabees. The Doric was then the prevailing order in Greece, the Corinthian not having been universally introduced till nearly half a century later, when the Romans began to extend their influence both in the Peloponesus and in Asia. But in naturalizing at Jerusalem the architecture of Corinth and Athens, the inhabitants blended the peculiarities of their own style with the graceful proportions of that which they adopted. The monuments in the valley of Jehoshaphat, and more particularly the royal sepulchres at the north of the city, present a striking instance of the union of the Egyptian and Grecian orders: there resulted from this connection that indecisive anomalous character, WHICH FORMS THE LINK BETWEEN THE PYRAMIDS AND THE PARTHENON.[1]

[1] "Il resulta de cette alliance une sorte de monumens indecis qui forment, pour ainsi dire, le passage entre les Pyramides et le Parthénon."

ITINERAIRE, vol. ii. p. 310.

LETTER XII.

To Sir G. E——t, Bart.

Jerusalem.

Dear E——,

We this morning made a fruitless effort to gain admission to the citadel: our ill success is to be ascribed to a neglect of certain formalities, which are frequently more an object of attention even than the jealousy of ceremonial distinctions—in fact we omitted to *propitiate* the governor; an omission which in this country carries with it universally its own punishment. The Aga complained of our carelessness, in terms of such strong resentment to the drogoman, that we felt very little disposed to repair our negligence: it is however always advisable for a traveller to conform to established usages, whenever the observance does not compromise a sense of honour, or affect his personal

character. The custom of sending presents to persons in authority is as old as the time of Saul,[1] and any departure from so venerable a practice is viewed as an affront to the official dignity of the individual in power.[2]

[1] 1 Samuel ix. 7.

[2] It is of course totally impossible to prescribe either the quality or pecuniary value of the offering, which it may be proper to present: these must necessarily be left to the taste and circumstances of the traveller, who will naturally take into consideration the rank and office of the individual to whom he addresses himself. The observations of Alcumena and Mercury on the cup presented to the former by Jupiter in the disguise of Amphitryon,* are a short but very expressive commentary, which it may be proper on these occasions always to bear in mind. A want of attention to this point was productive of much embarrassment to all parties, when a short time since a very distinguished visitor from England had an interview with the Pasha of Jaffa.

Generally speaking, the most acceptable presents consist in such articles as are not supplied by native ingenuity: it would be very idle, for instance, to carry *owls to Athens!* For a similar reason, all silks, or embroidered scarfs, the produce of European manufactories, are here held in little estimation;—but any superior specimens of cutlery would be very favourably received. The universal excellence of the Damascus blades has rendered other sabres comparatively of little value; a finely-tempered cavalry sword would however be

* ALCUMENA. Ecastor *condignum donum!* quali'st *qui* donum dedit;
MERCURIUS. Immo *sic* condignum donum, quali'st *quoi* dono datum est.
AMPHIT. Act i. sc. 2.

While we were discussing the point at the entrance of the fortress, our attention was suddenly called to a very singular spectacle: a young man of an elegant figure, and possessing a considerable degree of muscular agility, placed himself on the drawbridge in a state perfectly naked, and threw himself into a variety of fantastic attitudes; bounding with a sort of

justly appreciated. A double-barrelled pistol is an instrument almost unknown in Judæa; the locks are always ill-finished, the chief attention of the artist being employed in ornamenting the stock: here therefore is another article, which would not fail to conciliate the party to whom it was presented. A telescope is an instrument much prized in this country, and a stranger would do well to be provided with eye-glasses, spectacles, &c. adapted to different ages. Thermometers and weather-glasses, with the gradations marked in Arabic characters, would also be very favourably received.

A modern traveller, whose sentiments have deservedly great authority with the public, has given it as his opinion that the distribution of presents rather defeats than advances the intentions of a stranger, as a reputation for munificence serves only to invite the rapacity of its objects. But this gentleman prosecuted his travels under very peculiar advantages, both from an intimate acquaintance with many of the oriental languages, *and from having submitted to the* INITIATORY RITE *of Mohammedism.* A christian has many personal prejudices to encounter; and the only weapons he can successfully employ in his defence, must be procured from that resistless armoury, which on a well known occasion, the Oracle recommended to Philip.

wild energy, which the spectators mistook for the effect of inspiration. This person, who is one of those characters which the Turks esteem sacred, and who are termed Santons, roams through the streets of Jerusalem in the condition above described, without exciting from either sex any expression of disgust or astonishment: on the contrary, he is frequently regarded with peculiar marks of attention, as partaking in an extraordinary degree the attributes of sanctity! Such is at present the intensity of darkness in a city, whence formerly issued those rays of light and glory, which have illumined a benighted world.

From the citadel we proceeded to the Jewish synagogue: nothing can more forcibly represent the extreme humiliation of these wretched people, whose fortunes seem darkened over with one thick and oppressive cloud of unbroken misery. The "gorgeous palace and the solemn temple" are substituted by a decayed hovel and gloomy court; the approach to these is formed by a narrow descent of eight or ten steps, at the bottom of which, in a small area partly covered by the projection of a tattered shed, we found the descendants of the patriarchs in the exercise of their religious duties. The service was rehearsed in

Spanish, and heard with the most respectful attention. The congregation consisted almost entirely of persons very advanced in life, and there was an air of mournful anxiety thrown over the melancholy group, which rendered their appearance in the highest degree impressive and affecting. They seemed like a venerable band of patriots keeping guard over the embers of their faith and national glory, as Hagar is recorded to have watched the waning life of her infant "amid the fountainless desert."

In the afternoon we took a second survey of the sacred places, included in the Church of the Holy Sepulchre.

The stone on which the body of Christ was laid to be anointed, is immediately in front of the entrance: eight lamps are suspended over it, and at each extremity there are three large wax tapers, several feet in height. The distance from the sepulchre to the place where the cross was erected, does not exceed forty of my paces: Mr. B. who accompanied me, made the distance forty-three yards; his measurement is probably the most accurate. From the tomb to the place of Christ's appearance to the Magdalen, the distance is sixteen yards and a half.

The exterior of the sepulchre is covered with white satin, variegated with broad leaves embroidered in red silk, and striped with gold: the vestibule is lined with crimson silk, worked with flowers and surmounted by a dome, beneath which three rows of silver lamps are kept constantly burning. A tripod supports the stone on which the angel is believed to have reclined; its surface is only one span and a half long, and one broad. The sepulchre is lined with marble, and covered with light blue silk, powdered with white flowers. Just over the part where the body was deposited is a small painting, apparently well executed: it is the production of a Spanish artist, and represents our Saviour's emersion from the grave. The entrance to this hallowed grot is by a low door six spans and a half in height, and three in width.

LETTER XIII.

To Sir G. E——, Bart.

Jerusalem.

Dear E——,

The difficulties and hazards inseparable from an excursion to the Holy Land, have almost exclusively confined its visitors to the different sects of religious pilgrims. From these it would be useless to expect any information derived from enquiry or personal research; they naturally approach the sacred places with an imagination overawed and controlled, and acquiesce in the legendary narratives, with the humble confidence which suppresses curiosity.

The sepulchre which was recognized, during several ages, as the undoubted receptacle of the corse of the Messiah, has lately had the propriety of its claims to that distinction questioned, by a writer of great acuteness and erudition. As I am not in

possession of the work in which this subject is formally discussed, I may hope to escape the charge of arrogance, if I appear to hesitate in subscribing to the sentiments of the author. It has been inferred from the gospel narrative that the crucifixion must have taken place in some *public cemetry;* such being the legitimate interpretation both of the word GOLGOTHA and the equivalent term CALVARY. The favourite disciple of Christ, whose authority is that of an eye-witness, has expressly stated that his master "*went* "*forth into a place called the place of a skull, which is* "*called in the Hebrew Golgotha.*" (John xix. 17.) And he adds, towards the close of the same chapter, "*in the place where he was crucified there was a* "*garden, and in that garden a new sepulchre, wherein* "*was never yet man laid.*" "THERE *laid they Jesus* "*therefore*, because of the Jews' preparation day; "*for the* SEPULCHRE *was* NIGH AT HAND." (John xix. 41, 42.)

The relative situations of the grotto said to have been the tomb of our Saviour, and the alleged scene of his crucifixion, are not, I think, so circumstanced as to militate with this account; but there are sufficient reasons for arguing against the probability that

what is now called mount Calvary was ever set apart as a place of public interment. Cicero has quoted a clause from the twelve tables, which enacts that all sepulchres should be excluded from the city: *Hominem mortuum in urbe ne* SEPELITO *neve urito.*[1] If we are to conclude from hence that the practice of inhumating bodies *without the city walls* was universal wherever the Roman authority extended, there will be great difficulty in arranging the form and dimensions of Jerusalem so as to avoid comprising mount Calvary within its ancient limits: the eminence which bears that name is not far from the *centre* of the present town; its exclusion from the walls would therefore occasion such a reduction in the city's extent, as must have rendered it very insufficient for the vast multitudes which composed the population. As to any enlargement that might have taken place on the side of mount Sion, the irregularity which such a capricious distribution of the buildings must have produced, would scarcely be counterbalanced by the advantages of a more elevated position. To make this something more intelligible, I annex a rough sketch of the outlines of

[1] Cic. de Legibus ii. 23.

Peale & Son sc. 352 Strand

JERUSALEM,

Drawn in 1817.

A. Course of the ancient Wall
B. Mount Sion
C. Mount Calvary and the Church of the Holy Sepulcre
D. Area of Solomons Temple with the Mosque of Omar
E. The Golden Gate
F. The Gate of Joppa
G. The Gate of Damascus
H. The Pool of Bethesda

London Published by Jas Black 2 Tavistock Street Covent Garden.

the city, as it appears from the mount of Olives: the line marked A. A. A. will represent the course which the walls would have taken, on the supposition that the ground occupied by the church of the holy sepulchre was not originally received within them: mount Sion is at the point B. and Calvary, with the church, at the letter C.

I should not omit to mention a tradition, very generally received here, that the *head of* ADAM was discovered in a cleft of the rock near the base of mount Calvary: such a tradition, whether true or false, might very naturally give title to the spot where the discovery was supposed to be made, and thus Golgotha is not necessarily synonimous with a common repository for bones and skulls: this must however depend on the *date* of the tradition. Had the scene of our Saviour's crucifixion been the *usual* place of criminal executions, it would probably have been described as such by the apostles: the particular designation of Golgotha seems to imply a departure in his case from the ordinary practice. The Gospel is decisive as to the fact of the sepulchre being in the *place of crucifixion*, otherwise there would be less difficulty in supposing that an open space within the ramparts, like the square

on Tower-hill, might have been purposely selected by the ruler of the Jews, on this occasion, as calculated from its commanding situation to give greater publicity to an event, which was evidently designed to be a terrible example to such of his own nation as might feel inclined to adopt the principles of the sufferer. It is not however to be doubted that a faithful record of every transaction, connected with the death of their Divine Master, would be anxiously preserved by his disciples; and the scene of his death and sufferings must have been the objects of their peculiar attention;—these indeed were so well known in the time of the Emperor Adrian, who reigned only one hundred and twenty years subsequently to our Saviour's birth, but who was not a convert to the new religion, that he ordered an image to be dedicated to Jupiter over the place of the resurrection, and a statue of Venus to be erected on the highest point of mount Calvary: the idols were afterwards removed by the piety of the mother of Constantine, to whose zeal and munificence the temples by which they are replaced owe their foundation.[1]

[1] The Holy Sepulchre was "hewn out of a rock"—but the present condition of what now bears the name of the Messiah's tomb, renders it quite impossible to ascertain, whe-

ther it is composed of the *same species of stone*, as the rocks which adjoin the city: the opinion, therefore, which a writer in one of the periodical journals has adopted, in reference to this part of the subject, seems scarcely entitled to any particular attention.—His subsequent observations may be perused with much interest:

"The Author of the Epistle to the Hebrews expressly affirms, that as the bodies of the beasts sacrificed under the law, were burned without the camp, so Jesus suffered *without the gate;* and he intimates that a degree of ignominy was attached to his being cast out of the holy city. The manner in which the Evangelists also describe his being 'led away,' and 'going forth,' would authorize a similar conclusion as to 'the place' being without the walls of Jerusalem, even if St. John had not added, that 'the place where Jesus was crucified was *nigh* to the city,' which is decisive as to its not being within it. That it was on a *mount*, is no where affirmed in the sacred records: it is equally probable, that it was upon an open space, adapted to the assembling of a great concourse of people, and abandoned to the purposes of judicial executions and of public burial. In like manner, when St. Stephen was stoned, the Jews were first careful to cast him out of the city. It is by no means improbable, that, the proto-martyr sealed his testimony in the very 'place' in which his Lord had recently suffered. In this wild waste, however, there was a garden, enclosed as it should seem by the proprietor, as a private cemetry; and in this garden was a sepulchre, formed, as Dr. Clarke with great plausibility conjectures, by excavating the lateral surface of a lofty rock. Of such sepulchres or *soroi*, he witnessed numerous specimens. And to the door of this sepulchre was rolled a great stone; which answers to this idea of its structure. The watch set by the Jews, in order to prevent the body from being stolen, was evidently at a sufficient distance from Jerusalem to allow of an interview taking place between our Lord and his disciples, before some of the

watch came back into the city, to inform the chief priests of what had occurred, (Matth. xxviii. 11.) What now bears the name of mount Calvary, appears in no one respect to answer to these indications of the locality. Is it not very possible, that the original structure was designed rather to commemorate the transaction than to mark the identity of the spot?—that it was simply dedicated in the first instance to the Holy Sepulchre?—that the name of the place where our Lord suffered, was subsequently transferred to the mount which the Empress Helena chose to pitch upon for the purpose of the edifice?—and that the block of white marble now shewn as the actual tomb of our Saviour, and what Dr. Clarke terms the 'huge pepper-box,' represented in the frontispiece to the present volume, had an origin similar to that of the other undoubted relics, which constitute the holy wealth of monasteries and churches? Cases analogous to the one we are supposing, are by no means of rare occurrence in the annals of the Romish Church. Many an abbey or cathedral has owed its erection to a relic, or some other ingenious invention for rendering a chosen locality productive to its possessors by its reputed sanctity. The present volume supplies numerous instances of like absurdities: *e. g.* About two miles from Jerusalem is a cavern near the way side, used as a reservoir for water. 'From thence,' said the conductor of our travellers, 'arose the luminous spark, which guided the eastern sages to the place of the nativity!!' We need not remark on the obvious expediency of bringing all the 'holy places' as much as possible within the city, notwithstanding any trifling deviations from historical or geographical accuracy. Had the church of the Holy Sepulchre been erected out of Jerusalem, it would not have survived the fury of Mahommedan invaders. Nor would it have been so prudentially placed, as regards the convenience of the holy brotherhood, its guardians; nor would it have been so completely under the watchful superintendance of the Turkish Government, who, turning to good account the curiosity or zeal of the

pilgrim, compel 'every person not subject to the Porte, who visits the shrine of Jesus Christ, to pay a tax of twenty-five sequins.' These considerations may serve to strengthen the conjecture, that historical verity would not be the only thing to determine the original discoverers and consecrators of the places marked out by tradition for the veneration of the faithful."

ECLECTIC REVIEW, *February* 1820.
Art. V. Letters from Palestine.

LETTER XIV.

To Sir G. E——, Bart.

Jerusalem.

My dear Chevalier,

A marriage was celebrated in the convent this morning at a very early hour. The ceremony began with the first blush of the dawn, and its conclusion was announced by a burst of joyous exultation from the friends of the bridegroom, who rushed through the galleries and public areas of the monastery shouting and singing, in a tone rather less musical than the chimes of a cathedral, but infinitely surpassing them in violence.

The ecclesiastical proceedings observed on this occasion were precisely those of the Catholic church as exhibited in Europe. You shall not, therefore, be wearied by any detail on such subject; I will only add a few observations on the bride's dress.

The female costume of Palestine is not particularly graceful. The outward robe consists of a loose gown, the skirts of which appear as if hanging from the shoulder-blades; the arms, wrists, and ankles, are bound with broad metal rings, and the waist is encircled by a belt, profusely studded with some shining substance, intended, probably, to resemble precious stones: but the bosom, "that part of a beautiful woman, where she is perhaps most beautiful," is so entirely neglected as to be suffered to fall nearly to the stomach. The crown of the head is covered with a compact sort of net-work, interwrought with plates of gold and silver, so arranged as to conceal a part only of the hair, which flows in profuse ringlets over the neck and shoulders: yet even this natural ornament is much injured by a custom, very prevalent, of interweaving the extremities with silk ribbons, that descend in twisted folds to the feet. The supplemental tresses would inevitably trail on the ground, were it not for the high clogs, or rather stilts, on which women of condition are always raised, when they appear in public; many of these are of an extravagant altitude, and if the decorations of the head were of correspondent dimensions, a lady's face would seem as if fixed

in the centre of her figure. The impression made on a stranger by such an equipage is certainly very ludicrous; but a European habit would probably appear equally preposterous to them; for the fashions and customs, which climate, constitution, or government may have given to one state, are seldom estimated with impartiality by another founded on different principles. There is, indeed, a whimsical fantasy here, almost universal in its application, which seems utterly irreconcileable with all ideas of female delicacy. Not only are the cheeks plastered with vermilion, the teeth discoloured, and the eye-brows dyed, but the lips and chin are tinged with a dark, indelible composition, as if the fair proprietors were ambitious of the ornament of a beard!![1]

[1] The practice of staining the features with a view of inspiring the opposite emotions of love and terror, seems to have been as ancient as any of those fanciful peculiarities, which the records of history, or poetry, have preserved. Particular industry appears to have been exerted in giving a black tinge to the lids of the eye, with a design, probably, to render that organ more languishing, and to heighten the brilliancy of the complexion. It was to some such art that Jezebel had recourse, on the entrance of Jehu into Jezreel after the slaughter of her son Jehoram; for the original expression which our translation has rendered paint, is interpreted by Hebraists to signify literally a mineral substance,

Yet these deformities, harsh and outré as they appear, are more than counterbalanced by the absence of those restrictive laws, which confine the modes of dress to one unchangeable ordinance. Individuals of the Christian community are indulged in habits of personal freedom, which are inexorably denied

a kind of ochre resembling black lead of very fine loose parts. The custom is more expressly alluded to by Ezekiel, (chap. xxiii. ver. 40,) where the Holy City is described under the image of an adulterous female: "Ye have sent for men to "come from far, for whom thou didst wash thyself, paintedst "*thy eyes*, and deckedst thyself with ornaments." This species of foppery was not exclusively confined to women—at least Juvenal has mentioned it amongst the effeminate practices of certain of the Roman officers:

> Ille supercilium madidâ fuligine tactum
> Obliquâ produit acu, pingitque trementes
> Attollens oculos. Sect. ii. ver. 93.

Allusions of a similar kind may be found, indeed, in a variety of authors, and amongst others, in the writings of some of the Fathers of the Church. But it may be sufficient to notice the expressions of Pliny: tanta est decoris affectatio ut tingantur oculi quoque. (Nat. Hist. lib. xi. cap. 37.)

The Romans are said, on one occasion, to have set up the image of *Venus Barbata*, with a comb in her hand and the masculine appurtenances to the countenance—but this was expressly designed to commemorate the miraculous interposition of the goddess on a very peculiar emergency, and by no means considered as a precedent for imitation, even by the most extravagant of her votaries.

to such as regulate their conduct by the precepts of the Koran. It is a principle with the Turks to depress the fairest part of the creation, far below that just standard, which seems to have been assigned it by Providence, and guaranteed by reason;—woman has with them *no rank whatever in society*. The sanctions of religion are appealed to, to justify the degradation in which females are held; and in spite of the glosses with which the sentiment is attempted to be varnished over, a young Turk believes, as devoutly as we deny, that

> "Heaven's dread minister, whose awful volume
> Records each act, each thought of sacred man,
> Surveys their sex with inattentive glance,
> And leaves the lovely trifler unregarded."
>
> IRENE.

The education of women is suitable to their supposed incompetency, and few are taught any accomplishment except embroidery or needle-work, in which they are said indeed to arrive at very great excellence. In the decoration of their persons they frequently exhibit the utmost skill and taste, and it would be difficult to imagine any style of dress more admirably contrived to heighten all the graces of natural beauty. I speak on this subject with some degree of confidence; for an

honest Effendi invited me on some occasion, during a residence in one of the principal towns of the Ottoman Empire, to pass the evening at his palace, for the avowed purpose of displaying the treasures of a female wardrobe. You will imagine the exhibition to have been extremely curious; many of the objects defy description; and you may, perhaps, be surprised to hear, that the expressive emblem of superiority, which in England is worn only *metaphorically* by the beau sex, constitutes in Turkey a very indispensable item in the catalogue of a lady's paraphernalia:—they are usually of the finest silk, varying in colour according to the fancy of the wearer, but being generally of pink or white. The waistcoat is peculiarly splendid, made of the richest damask, bordered with gold and fastened with gems. A silk robe, opening in front, so as partially to discover the trowsers, is confined by a cestus, composed of satin and refulgent with jewels. The head-dress is superiorly magnificent, the hair being tastefully braided, and either bound with wreaths of diamonds, or studded with different coloured gems, disposed in a manner to resemble groups of flowers.

But however lovely a Turkish female may thus appear in the full blaze of *unveiled* beauty, all her

radiancy must be confined to the precincts of her own mansion. If ever she stir abroad, she is concealed in a disguise the most complete and impenetrable. The face is almost entirely covered with a linen mask, leaving only a small aperture for the eyes: the person is wrapped in a large cloak resembling a domino, and the legs are encased in coarse yellow boots. You may judge what extravagant notions a young Lothario, just let loose from restraint, must entertain of the mystic power of beauty, from the sight of which he is thus most absurdly debarred, and for whose existence he has no other assurance than the vague and fanciful descriptions of poetry. A female, as seen in the streets of Constantinople, seems an object purposely contrived to excite aversion: a large unwieldy form, without either feature, complexion, or symmetry. Is it possible, under such a barbarous regulation, that love, pure, disinterested, ardent, sublime, and tender, as it ought always to be, and as it certainly is felt in many other countries, should have any existence in this? In the gloomy and unsocial code of Mahomet there is no allowance for any of the playful varieties of whim and caprice, of tenderness and gaiety, the "dolci durezze e placide querele," which constitute so resist-

less a charm in the refinements of European gallantry: the passion is debased, almost inevitably, from sentiment to appetite: and the creature, who has received the loveliest impress from the Deity, is degraded to a condition little superior to that of the brute.[1]

In some of the remote provinces these principles are apparently beginning to lose their influence. While we were at the Court of Veli Pasha in Thessaly, the

[1] In some respects their situation is, perhaps, more pitiable:

> Non licuit thalami expertem sine crimine vitam
> Degere more feræ, tales nec tangere curas?
>
> ÆNEID iv. 550.

If it had been the wish of the legislator to produce a distaste for the fair sex, he could scarcely have devised a law better calculated to effect such intention. Woman, as she is made to appear in public throughout Turkey, is the most unattractive object that can be imagined; while the young men are dressed in a manner, which, at the age of eighteen or twenty, gives them an appearance altogether feminine. Their features are frequently very beautiful, and their complexions fair and shining: the throat and arms, often of a dazzling whiteness, are left bare, and the head decorated with an elegant turban; while the part of the tunic which covers the bosom, being applied to receive the handkerchief, acquires a resemblance to the breast of a girl. To this circumstance, possibly, may be attributed the existence of that dreadful depravity, said to be so prevalent in many eastern countries, "of which modesty rejects the name, and nature abominates the idea."

prince made frequent allusions to the social intercourse which exists in Christian states, and expressed his regret that the restrictions of his own country did not allow him to introduce us to any female society. Far from regarding the other sex with the coarse feelings entertained by those, who contemplate a beautiful woman merely as an instrument of pleasure, he appeared to have adopted the delicate and dignified sentiment of polished life, which surrounds them with an undefined protection, and while it gives even to their weaknesses an elevated consideration, softens down the rougher passions of our nature with undiminished power.

LETTER XV.

To Sir G. E——, Bart.

Jerusalem, August 25, 1817.

Dear E——,

In obedience to the wishes of one of the principal performers, we repaired this morning soon after six o'clock to the Church of the Holy Sepulchre, to assist at the ritual of the fête de St. Louis. The choral part of the service, which is extremely long, was performed in the chapel where the relics of the cross are said to have been identified. Mass was afterwards solemnized on the tomb of our Saviour, and the proceedings terminated by a very eloquent harangue from Monsieur D——m——s, in which the virtues pacific and warlike of the monarch in whose honour the ceremony was instituted, were set forth with many of the graces of impassioned eloquence. The orator concluded with a fervent eulogium on the character of the *British nation!*

I have purposely avoided offering any detailed

account of the different architectural embellishments which are comprehended in this extensive pile; for, except to such as are actually on the spot, it is almost impossible, by any description merely verbal, to convey an intelligible statement. The most sumptuous part of the building is that which has been assigned to the possession of the Greeks. Every thing is here preserved with extraordinary care and neatness, but the decorations are almost all in extremely bad taste. The altars are loaded with childish ornaments, and the figures of the Holy Family which deform the walls, appear for the most part to be executed in a style below the standard even of monastical paintings.[1] Artists generally succeed much better in their ideal portraits of the Virgin than in any attempt to convey a resemblance of the Messiah. On the latter subject,

[1] Several of the Italian states imagine they are in possession of a portrait of the wife of Joseph, taken by *St. Luke!!* These productions defy the ravages of time, and are still in high preservation: one of them is exhibited, with the most decorous solemnity, in a chapel belonging to the Cathedral Church at Bari. The Evangelist's celebrity as an artist is indeed proverbial in many parts of Italy, where it is not uncommon to express approbation of any performance, supposed to be more than usually excellent, by saying it is executed after the manner of St. Luke.

they have, I think, universally failed. Applying literally the expressions of Isaiah, "He hath no form nor "comeliness, and when we shall see him, *there is no* "*beauty that we should desire him;*" they usually present an assemblage of coarse repulsive features, that seem impressed with the character, which physiognomists assert to be the index of an abject spirit. And can such be an appropriate delineation of the glorious Being, who claimed affinity with the Godhead? The Gospel does not contain a single expression to support the idea that Christ was at all deficient in personal attractions: as an emanation from the Creator, clothed in the garb of mortality, we might more rationally infer that his appearance was superiorly beautiful—"a combination and a form indeed," irradiated with celestial graces.[1]

There is said to be preserved in the Vatican a letter to the Roman Senate from a public officer in Judæa, who was cotemporary with our Saviour, which contains a minute description, both of his figure and countenance. The authenticity of this curious document will scarcely be admitted at the present day; but if, as some expositors contend, the passage in Isaiah

[1] See Solomon's Song, chap. v. ver. 10, &c.

was meant to designate the son of Hilkiah rather than the descendant of Joseph, there is no internal evidence in the statement attributed to Publius Lentulus sufficient to disprove its truth, or even to render its accuracy questionable. The manuscript may, doubtless, be easily seen on a proper application. I pretend to have had access to nothing beyond a French translation, which is, however, considered to have faithfully interpreted the sentiments of the original. The following is the concluding paragraph: "Ses yeux sont pleins de vivacité. Il corrige avec dignité et exhorte avec douceur; mais soit qu'il parle, soit qu'il agisse, il le fait toujours avec élégance et gravité. Jamais on ne l'a vu rire, mais on l'a vu souvent pleurer. Il est très tempérant, très modeste, et très sobre. Enfin, c'est un homme qui par SA PARFAITE BEAUTÉ et ses perfections divines, surpasse tous les fils des hommes."[1]

[1] Mahomet has also been described by different writers in terms the most opposite and contradictory. The learned Quaresmius expresses himself on this subject in the following manner: Circa annum Domini 600, vel circiter, Heraclio imperante, exortum est HORRIBILE MONSTRUM, quod multas provincias, vel ab idolatriâ, vel a vero Dei cultu, ad impiam sui imitationem brevi et faciliter pertraxit—Mahometes in quam. (Elucidatio terræ Sanctæ, cap. lxi.)

Sandys, who drew his ideas from such unprejudiced source, gives this description of the Saracen legislator: "Mean

There are no monumental inscriptions at present visible in any part of this capacious structure, the tomb raised in honour of Godfroy and his brother having been removed in consequence of the fire, which a few years since nearly destroyed that portion of the building. Adjoining this spot was the commencement of the ceremony observed on consecrating the Knights of the Holy Sepulchre, an order once very prevalent throughout Europe, but subsequently brought into discredit by the venality of its patrons. Latterly it has resumed some-

of stature he was, and evil proportioned, having a scald head, which, as some say, made him wear a white sash continually." —With these unfavourable representations it is somewhat amusing to contrast the fanciful portraiture exhibited by Mr. Gibbon. The Roman historian thus delineates the son of Abdallah:

"According to the tradition of his companions, Mahomet was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every emotion of the soul, his gestures that enforced each expression of the tongue." (Vol. ix. p. 256.)

The rapid extension of Mahomet's influence might warrant a conjecture, that Gibbon had produced the most correct likeness: it seems almost to justify the language of romance, and surround the tablet of fiction with an air of truth and fidelity.

thing of its original lustre, and was conferred with appropriate solemnity on Monsieur de Chateaubriand. The usages observed on the creation of a new member are in the highest degree impressive, graced as they are by the accompaniments of religion, rendered more than usually awful by the sanctity of the place. This order was originally instituted by the Kings of France, towards the close of the eleventh century, who granted to the companions several immunities:—the decoration is a miniature representation of what has since been called the Jerusalem Cross, consisting of five cross gules, designed to typify the five wounds, which lacerated the feet, hands, and side of our Saviour.

The statutes ordain that none shall be considered eligible to this degree who are not of the Catholic communion, and the aspirants are expressly required to be persons of BIRTH, and possessed of sufficient property to support the rank of a gentleman without engaging in commercial speculations. Each individual solemnly engages daily to hear mass, unless prevented by circumstances over which he has no controul—to give his personal service, or provide a substitute, in all wars undertaken against the infidels, and to oppose

with his utmost energy every species of hostility directed against the church. The members further bind themselves to avoid all unjust motives of litigation, to eschew fraudulent gain, and to abstain from private duels; to refrain from imprecations, perjury, murder, rapine, blasphemy, sacrilege, and usury; to flee all suspected places, to shun the society of infamous persons, and to LIVE CHASTELY and irreproachably; evincing at once by their actions and conversation, that they are not unworthy of the rank to which they have been elevated. Finally, they are required to employ their best offices in reconciling dissensions, to defend the fatherless and widow, and to ameliorate, as far as in them lies, the condition of their species; using their best efforts to extend the glory of God, and promote the welfare of mankind.

This oath being taken, the candidate for knighthood kneels before the entrance of our Saviour's tomb, where the Father Guardian, laying his hand upon his head, exhorts him to be "loyal and virtuous, befitting "a valorous soldier of Christ, and an undaunted cham-"pion of that Holy Sepulchre."[1] With this adjuration

[1] GLO. *Good counsel, marry, learn it, learn it, marquis.*
RICH. III. Act i. sc. 3.

This order is frequently conferred on members of the

he delivers to him some spurs and a drawn sword, the same which is supposed to have been worn by Godfroy; and he is admonished to use it in his personal defence, as well as in asserting the rights of the church, and in opposing the oppressive tyranny of the infidels: the scymetar is then sheathed, and the noviciate is girt with that ancient weapon. At this part of the ceremony he quits for a moment his suppliant attitude, and having returned the sword to the Guardian, prostrates himself at the foot of the sepulchre, and reclining his forehead on the vestibule, receives the accoláde of chivalry, accompanied by these expressions: "*I ordain* "*thee a Knight of the Holy Sepulchre of our Lord* "*Jesus Christ, in the name of* THE FATHER, AND "OF THE SON, AND OF THE HOLY GHOST." The Guardian then kisses his cheek, and hangs around his neck a chain of golden links—"links of every virtue and of every grace." From this

Catholic Priesthood, who wear the decoration on the left breast. If the ministry of other persuasions were admissible to a similar distinction, and bound to an observance of certain regulations, whose infringement would be visited by the penalties of degradation, their profession might be eventually rescued from much of that disesteem, which is said of late years to have greatly increased, which, it may be feared, is still increasing, but which every well constituted mind must, unaffectedly, wish to see diminished.

chain the cross is dependant. The new chevalier then arises, and having reverently saluted the sepulchre, closes the ceremony by restoring his ornamental investment to the hands of its venerable proprietor.[1]

[1] The writer has dwelt on this subject more at length, as some slight services, whose importance was greatly overrated, which he had the good fortune to render to certain individuals of the Catholic community, induced the leading authorities of that establishment in Jerusalem to consider him not undeserving some mark of their approbation. But the statutes were found to be imperative in requiring that the companions of this order should be of *the Romish Faith.* An English traveller was therefore ineligible. Yet a Protestant of the nineteenth century might abate something of his habitual sternness, while contemplating an institution with which so many reverential feelings are associated. " Que l'on songe que J'étois à Jerusalem, dans l'Eglise du Calvaire, à douze pas du tombeau de Jésus Christ, à trente du tombeau de Godefroy de Bouillon ; que Je venois de chausser l'éperon du libérateur du Saint-Sépulcre, de toucher cette longue et large épée de fer qu'avoit maniée une main si noble et si loyale ; que l'on se rappelle ces circonstances, ma vie aventureuse, mes courses sur la terre et sur la mer, et l'on croira sans peine *que Je devois être ému.*" (Itineraire de Paris à Jerusalem, par F. A. de Chateaubriand, tome troisième, p. 39.)

LETTER XVI.

To Sir G. E——t, Bart.

Jerusalem, August 26, 1817.

Dear E——,

We have taken measures for quitting this city to-morrow, and shall proceed to Joppa by a route, which may comprise the fortress of Modin, an elevation anciently distinguished by the splendid sepulchres of the Maccabees. (Lib. I. cap. ii. ver. 70.) Before I close this part of my narrative, let me claim your indulgence for the very imperfect manner in which much of the preceding statement has been sketched: a considerable portion was written, on my bed, amidst interruptions and embarrassments of various sorts; and although it may be preferable in many respects to record an observation, while the impression is fresh in the memory, one is frequently too much exhausted by the labour of examining the different objects, during the heat of the day, to sit down at its close circumstantially to detail them.

Our accommodations in the convent have been the best which the society could furnish, but there are some evils inseparable from the climate and the present state of the country. The chamber reserved for the use of pilgrims was assigned exclusively to my friend and me—our servants have slept in an adjoining apartment—both rooms are totally destitute of any kind of furniture, except a broken table and a couple of chairs; they are, however, tolerably spacious, and open into an extensive and airy terrace. The names of many of our predecessors are carved on the door and wainscotting, but we looked in vain for those of Monsieur de Chateaubriand and Dr. Clarke; they had, probably, no great relish for such vehicles to immortality—but each has since left a record of having visited the Holy City, as imperishable as the language in which the history of his travels is preserved.[1]

[1] Monsieur de Chateaubriand has, on another occasion, expressed his sentiments on a practice similar to that above alluded to, in the following terms. (At the time of his arrival in Cairo, the Nile was not sufficiently retired to admit of the Pyramids being approached by land, and the canals were too scantily supplied with water to allow a passage for a boat:) "Il fallut donc me résoudre à ma destinée, retourner à Alexandrie, et me contenter d'avoir vu de mes yeux les Pyramides, sans les avoir touchées de mes mains. Je chargai M. Caffe

The refectory of the convent is well supplied, and our table has been rather sumptuously furnished; the purveyor attended regularly every morning to receive directions respecting dinner, and the hour at which we would wish to have it served. Many of the dishes, of which there is always a sufficient variety, are as highly seasoned as if the cuisinier had been specially instructed in the composition of ragoûts, *qui piqueraient la sensualité:* it is, however, but justice to the Friars to observe, that they have none of the externals of what has been mistakenly called *epicurism;* the greater part of them are men of spare forms, grave

d'écrire mon nom sur ces grands tombeaux, selon l'usage, à la première occasion: l'on doit remplir tous les petits devoirs d'un pieux voyageur. N'aime-t-on pas à lire, sur les débris de la statue de Memnon, le nom des Romains qui l'ont entendue soupirer au lever de l'aurore? Ces Romains furent comme nous étrangers dans la terre d'Egypte, et nous passerons comme eux." (Itineraire de Paris à Jerusalem, tom. iii.)

When the writer of this narrative ascended the Great Pyramid, he sought with avidity for some proof that M. Caffe had not been inattentive to his charge—but as no traces were visible, he was anxious to supply the omission, and engraved the name of DE CHATEAUBRIAND, in large characters, on the north point of the apex. On his return through France he had an opportunity of assuring the Vicomte, to whom he is indebted for many civilities, that he had thus far contributed de remplir *les petits devoirs d'un pieux voyageur!*

and solemn in their air and carriage, and to all appearance, deeply impressed with a reverential feeling of the sacred functions they have been destined to assume.

Provisions, generally speaking, may be considered extremely cheap in comparison with European prices: they are very much inferior also in quality. Lamb and kid are almost the only flesh known here, veal being seldom dressed, and beef and pork alike disused: fowls are in great plenty, but these are the only poultry. The bread is much coarser, and I think far less nutritive than ours; their cheese, if it deserve the name, seems a totally different composition from what is made in England, and butter they appear to have no conception of. The honey, though not equal to what is produced in Greece, or the south of France, is bright and well-flavoured, but very difficult to preserve in any other than a fluent state. All the fruits here are excellent in their kind; there is not, indeed, any great variety, but such as there are surpass in richness any that I have elsewhere met with. The grapes are peculiarly excellent; the figs also are larger and less insipid than those of Europe, and in addition to these the olive, pomegranate, and water-melon, may

be mentioned as unusually fine. These, however, are almost the only species at present known, though the vegetable productions of any other climate might flourish here in wild luxuriance, without any cultivation. I was astonished to find no effort had been made to rear any sallad herbs, and suggested to one of the monks the propriety of introducing some of the common garden plants; but the Catholic religion does not inculcate habits of industry—the proposition seemed to awaken only a train of insurmountable obstacles.

The labouring classes here, and in other parts of Syria, are frugal and wonderfully abstinent; yet their strength seems fully equal to the peasantry of other countries. Objects of disease and penury are, I think, far less numerous than in many European states, and we have scarcely met a single beggar in any of the towns between Tripoli and Jerusalem. Clothing and lodging are necessaries, the privation of which is much less acutely felt here than in northern climates, and the daily hire of a certain description of labourer is rather above than below the average price in England. Nothing can be more simple than the common diet, which consists almost entirely of rice and maize. This last, which in France is called Turkey corn, and in England Indian

wheat, is a grain of nearly the size of a pea; it grows on a sort of husk in ascending rows, some of which are so prolific as to produce seven hundred grains. The husk is above an inch thick, and almost seven or eight in length; it is enveloped in several coats, or thin leaves, which protect it from the avidity of the birds. The stalk is frequently of the same dimensions, the leaves of which are more than two feet long, and the internal surface fluted, or channelled, so as to collect the dew, which is dispersed at sun-rise, and trickles down the stem in sufficient quantity to afford the requisite moisture to the roots. The flower is at the extremity, which sometimes rises to eight feet; five or six ears are usually found on each stock.

The grain is eaten in many different modes: the most common is to make it into a kind of gruel, by mixing it with water or strong broth. It is also kneaded into cakes, and placed over the fire in an iron plate, and sometimes the grains are parched. A light and black earth, is, I believe, considered better adapted to this vegetable than a strong or rich soil.

The culture of the water-melon, of which we have heard so much, and which is here known by the name of *pasteche*, is extremely simple, and very unlike

the cautious process so necessary in rearing this species of fruit in England. A light soil on an acclivity is usually selected, in which holes are dug from two and a half to three feet in diameter, and distant every way fifteen: in each of these five or six seeds are deposited, and as soon as they spring up and have put forth five or six leaves, the four most promising are chosen, and the remaining two plucked out, to prevent their starving each other. At this period only, they require watering, nature alone performing the rest. When ripe, the green rind becomes discoloured. The other descriptions of melon are raised much in the same manner, with the exception that the holes are not so far separate.

The wines of Jerusalem are most execrable, but the water is the purest that can be imagined; such at least is the spring which supplies this monastery; and in a country where every species of vinous liquor is strictly prohibited, by the concurrent authorities of law and gospel, a single fountain may be considered of infinitely greater value than many wine-presses.

The coins in circulation here are paras, piastres, and sequins; the first of these is equal to about half a farthing of our money, the second to about ten-pence, and the third is something less than two shillings. The

money changers are chiefly among the Jews and Greeks, who, however opposite in national habits, are, as to commercial transactions, *pené gemelli*. A Turk is usually very fair and upright in all money concerns, but there is so much apathy and indolence in his mode of conducting business, that it becomes irksome to apply to him. The Greek, on the contrary, is extremely lively and supple, but wonderfully addicted to fraud. I shall not easily forget my reception at the house of a merchant of that nation, upon whom I called when at Constantinople, to discount a bill, which had been given me by a negociánt at Joannina. The Stamboline trader was no less knavish than his Albanian correspondent, who was in like manner a correct copy of his prototype at Corfu; to which last I carried a letter from the bankers at Naples. Indeed, all these important personages evince, almost invariably, an indomitable disposition to cheat. They begin with a solemn assurance that they have not the requisite sum by them, and then appoint you to call again at an interval, which they have previously discovered will be peculiarly inconvenient; thirdly, they propose to make the payment in a species of coin, of all others the most unmanageable; and when they have thus

sufficiently played on your impatience, they very deliberately offer to furnish the money immediately, regardless of appearing self-convicted liars, provided you allow them an increase of profit. By the adroitness and activity of Mr. F. C*rt*zzi, a gentleman who sailed in the same vessel with us from Smyrna, and who appeared to feel peculiar pleasure in performing any act of generosity and disinterested kindness, I was rescued from at least one half of the plunder to which I should otherwise have been inevitably subjected.[1]

[1] To render these "obscene harpies" all possible justice, they do not affect an *indifference* to their customers; they at least appear sensible of the obligation, which gives them an opportunity of practising a very profitable branch of their trade, and are ready at all times to assist the stranger with advice or information. In this respect they infinitely surpass many of their European fraternity: those who have had any intercourse with the banking shop of Peregaux and Lafitte at Paris, may recollect the disgusting insolence of the individual, who is employed exclusively in attending to the applications of the English. The conduct of this person would be only ridiculous, if it was not connected with the power of creating much vexation, and harassing delay.

LETTER XVII.

To Sir G. E——t, Bart.

Jaffa, Aug. 28, 1817.

Dear E——,

We arrived here this afternoon, having left Jerusalem early yesterday morning in company with the zealous ecclesiastic, who attended us to the Dead Sea. Being desirous of examining the ruins at Modin, we made some deviation from the usual route, and in rather less than two hours came to the monastery of St. John, a religious edifice erected on the place where the precursor of the Messiah was born.

We passed on our way a ruined structure called Santa Croce, from the circumstance of its supposed situation on the precise spot formerly occupied by the tree which furnished materials for the cross. At some distance from this point we traversed the elevation

where the ark of the covenant is said to have rested, and thence descended through vineyards to the little town named after the Baptist. The inhabitants of the convent are at this moment held in a state of imprisonment by the population, who being threatened with an armed force to exact the accustomed tribute, have seized on the defenceless monks, and detain them as hostages for the Aga's forbearance.

Our Canon, in the plenitude of his zeal, had conceived the extravagant idea, that two MILORDS,[1]

[1] Should the peace continue a few years longer, this term will be as popular in Greece and Arabia as it was formerly in France. The writer and his friends were described in some of the Buyrouldis of Ali Pasha, as Εὐγενεις ἰγγλέζοι, Μιλόρδοι.

The cession of Parga, and the vicinity of his territories to our possessions in the Adriatic, have acquired for the present ruler of Albania a degree of interest with the English community, which, from the remoteness of his situation, would otherwise have been scarcely felt. Some particulars of his very eventful life may therefore not be unacceptable to the reader: they are given in the Appendix. The writer and his friends, who were introduced to the Pasha's protection by the recommendation of Sir Thomas Maitland, received many civilities from him during a residence of several weeks at Joannina, and were afterwards conducted throughout the extent of his government in the north of Greece, free of any charge whatever. The official document, which procured for them such exemption, was drawn out under the immediate dictation of Ali, and is extremely pithy both in tone and

protected by a firman from the Grand Signior, might have sufficient influence to procure their release. Ac-

matter. It is written in the modern Greek, and is no mean specimen of the Vizier's peculiar style.

Ἀπὸ τον ὑψηλότατον βεζὺρ, Ἀλὶ Πασά

πρὸς ἐσᾶς ἀγιάνιδες καὶ μυσελίμπιδες τῶν βιλαετίων και κασαμπαδων.

Ἀλλο δὲν σᾶς γράφω, μοναχὰ τοῦτοὶ οἱ τέσσαρες' εὐγενεῖς φίλοι μυ ἰγγλέζοι, μὲ τὺς ἀνθρωπυς τυς πηγαίνυν διὰ τὰ Σάλωνα. Ὅθεν ἀυτὺ ὀπὺ απερνῦν και γερίσυν νὰ τὺς δέχεσθαι, κάμνωντες' τυς κάθε περιποίησιν οπυ νὰ μὴν τραβίσυν το παραμικρόν *σικλέτι—ὅτι δὲν γινομαι* καΐλης· καὶ καθώς σᾶς γραφω νά κάμετε και ὄχι αλλιώτικα, χωρίς ἄλλο.

The words marked with an asterisk are of Turkish origin: the first signifies *inconvenience;* the second, *contentment.* The following is as literal a translation as the respective idioms will admit.

" *From the most sublime Vizier,* Ali Pasha.

" *To you governors and commandants of cities and provinces I write nothing else, save only this. These four English gentlemen, my friends, are journeying to Salona. In their progress thither and return from thence, I will that ye treat them with every possible mark of respect and distinction, making due provision that they are not subjected to the slightest inconvenience of any kind. Otherwise you will incur my displeasure. But as I write, so do ye—and no otherwise—and without hesitation.*"

The mandate was sealed, and subscribed with the Vizier's sign manual—the signet is extremely small—mere complimentary papers have a much larger impress, but are totally inefficient.

The Romaic resembles the ancient Greek as nearly as

cordingly he began with much fervour to descant on the peculiar hardship of their situation, addressing himself by means of an interpreter to the rebel chiefs, whose tyrannical proceedings he censured with great boldness; clearly demonstrating "by right grave authority," that their conduct was in the highest degree unjust and atrocious. But whether his arguments were too recondite for the audience, or whether they were prejudiced by considerations more cogent, the orator had not advanced half way towards his conclusion before the inner court of the monastery was filled with an enraged multitude, who in loud tones and menacing gestures, insisted on their right, not only to detain the monks, but hinted in very unequivocal terms, the possibility of extending their jurisdiction to the redoubtable Milordi themselves. Our position now became rather critical; nevertheless the Canon's zeal and courage were unshaken; and I am of opinion that in such a moment of elevation, he would have gone to the stake without shrinking.

The fathers conducted themselves, during the

the Italian does the Latin—or perhaps, as closely as the expressions of Chaucer do those of Pope. A few specimens of some popular songs, which the writer of these pages learned when at Athens, may be seen in the Appendix.

uproar, with calm resignation: they probably considered it a part of their professional duties, to submit without repining to the oppressive contumely of the powers of this world. One of them assured me, with much deliberate solemnity, he had been confidentially informed that the head of the rebel district, who was apprised, some days since, of our intended visit, had set a price of a thousand piastres on our heads!—We departed, notwithstanding, without injury to a single hair.

The convent is spacious, and in many respects appears to be well arranged. The chapel is several feet below the surface, the great object of the foundress Helena,[1] being to comprehend in this consecrated structure that part of the rock which anciently belonged to the dwelling of Zechariah, and which was distinguished as the birth-place of St. John. Its supposed situation is designated by an altar, beneath

[1] The mother of Constantine was far too advanced in life, at the time of her visiting Palestine, to survive the completion of the numerous religious edifices which have been ascribed to her munificence. The funds for their erection were probably supplied by her bounty, and possibly the plans of the most important were submitted to her approval; but many were evidently constructed at a period long subsequent to her decease.

whose centre there is a circular slab of marble, enriched with bas-reliefs, and encircled with the motto,

HIC PRECURSOR DOMINI CHRISTI NATUS EST.

Leaving the monastery and its religious inhabitants, whom we were unable to assist with any aid more powerful than good wishes, we proceeded through a succession of hills and narrow vales, and in rather more than an hour arrived at the elevated point on which the citadel of Modin was placed. Very little of the original structure is now remaining, but its extent and figure, which appears to have been octagonal, may be traced with some degree of accuracy: the walls were extremely massive, the blocks that formed the principal gateway being of such solid materials as defy mutilation. It was here that Simon raised the splendid sepulchre to his family, after the murder of his brother Jonathan by Tryphon. The commanding eminence, on whose summit this monument was reared, made it visible at a great distance; and the magnificence that reigned in every part of the structure, whether in regard to the grandeur of the design, or the costliness of the materials, seems to

have infinitely surpassed every other mausoleum, of which any record has been preserved in the annals of the Jewish nation. It appears to have been formed chiefly of white marble, highly polished, and enriched with the choicest efforts of sculpture, which the artists of that age could furnish. The last surviving son of Mattathias caused seven pyramids to be raised round the principal tomb, two of which were inscribed to the memory of his parents, four to his brothers, and one was reserved as a memorial of himself. The whole, according to Josephus,[1] who speaks of the fabric as existing in his time, was surrounded with a sumptuous portico, the arches of which were sustained by marble pillars of one entire piece: the summit was adorned with shields and warlike instruments, and engraved with the figures of ships.

The apocryphal narrative is told with greater simplicity, but the description perfectly accords with that of the Jewish historian.

"Then sent Simon, and took the bones of Jona-
"than his brother, and buried them in Modin, the
"city of his fathers.

[1] Antiq. lib. xiii. cap. 6.

"And all Israel made great lamentation for him,
"and bewailed him many days.

"Simon also built a monument upon the sepul-
"chre of his father and his brethren, and raised it
"aloft to the sight, with hewn stone behind and
"before.

"Moreover he set up seven pyramids, one against
"another, for his father, and his mother, and his four
"brethren.

"And in these he made cunning devices, about
"the which he set great pillars, and upon the pillars
"he made all their armour for a perpetual me-
"mory, and by the armour ships carved, that they
"might be seen of all that sail on the sea.[1]

[1] A similar feeling appears to have influenced the Grecian army, in selecting a place for the tomb of their departed hero.

Ὡς κεν τελεφανὴς ἐκ Ποντόφιν ἀνδράσιν εἴη
Τοῖς, οἵ νῦν γεγάασι, καὶ οἳ μετόπισθεν ἔσονται.
ODYSS. xxiv. 83.

That all from age to age, who pass the coast,
May point Achilles' tomb, and HAIL THE MIGHTY GHOST!
POPE.

But the mound raised over the ashes of Achilles is far less noble in its position, being very little elevated above the shores of the Hellespont, and within a furlong of the water's edge.

"This is the sepulchre which he made at Modin, "and it standeth yet unto this day."

(1 Maccabees, xiii. 25—30.)

Our progress during the morning led us through the valley of Elah,[1] and across the torrent where David selected the five smooth stones with which he defeated the champion of the Philistines. Independently of the interesting recollections awakened by the RELIGIO LOCI, the natural scenery has many claims to arrest the observation. From their secluded position, the resident population appear to have been hitherto little influenced by the progressive change, which is evidently beginning to force itself into less retired districts. A group of peasants bounded by us, near a natural amphitheatre, (where their herds were depasturing,) all of whom appeared impressed with the character of health, and that peculiar expression of gaiety, which competency and independence inspire. One of these seemed pre-eminent above his companions, as well in the commanding symmetry of

[1] The Septuagint interprets the word ELAH, a *Terebinth tree*, and renders this expression the valley of the Terebinth. It has also been sometimes translated *an oak*: there are few of either description of trees growing in the valley at present.

his form, as in the radiancy of his complexion and the beautiful expression of his features: he might have sate for the picture of the youngest of the sons of Jesse.[1]

The route from Modin to Rama may be described as very otherwise than irksome, being carried through a succession of vineyards till it reaches a village situated on an acclivity, distinguished by some unusual efforts at cultivation, and plentifully supplied with water. From that point we recommenced climbing, and in the course of an hour arrived at another collection of houses, the name given to which was so differently pronounced by the different parties who were applied to, that I do not attempt to transcribe it. Soon after quitting this hamlet we entered a romantic defile, where the descent is marked with many of those striking features, which Salvator Rosa was fond of selecting as subjects for his pencil. Much of the character of Apennine scenery is here thrown out in all its wild grandeur, and many a weary pilgrim has probably found some of the most terrible of the

[1] Waterland and Houbigant render the passage, which describes David's person, in these terms: "Now he was very fair, and had lovely eyes, and was of a beautiful aspect; his hair was yellow, his face beautiful, and his form elegant."

painter's imaginations embodied in the living forms of banditti—for the recesses of the cliffs afford as effectual a shelter to the modern Arab, as to the ancient Philistine. To the personal character of the Pasha, who governs this district, and the peculiar state of the country at this moment, we were indebted for an unmolested passage. The ravine terminates in an extensive plain, apparently very fertile, and of easy tillage: Indian corn, sesame, wheat, cotton, and barley, were scattered over different parts of the surface, in the highest state of luxuriant vegetation. We entered Rama at ten o'clock: the fathers of the monastery were retired to their cells for the night, but we had no difficulty in procuring admission, and were shewn into apartments, far exceeding in all the circumstances of accommodation any we have found since we quitted the island of Cyprus.

Rama appears pleasantly situated on a gentle elevation, in the centre of a champaign country: it is conjectured to be the same with the ancient Arimathea, the present name being merely a corrupt abbreviation of the original. In the Hebrew writings it is sometimes called Ramah, and Ramathath—an expression signifying literally a *high place*—but in a moun-

tainous district many other towns may lay claim to a similar appellation, and hence it has arisen that several of the same name have been confounded with each other. St. Jerome assigns to the city mentioned by the evangelists, an intermediate position betwen Joppa and Lydda, and his account applies exactly to the situation of the place I am now describing. Whatever was the æra of its foundation, there are very few remains of ancient architecture, though almost every quarter can present some vestiges of premature decay. From the resident friars we were unable to derive any information respecting its history; they usually evince a strong reluctance to discuss such enquiries; and as for the natives, they have no more knowledge of antiquity, than they have antiquity of knowledge. The most venerable ruins are some mutilated arcades, said to have formed part of an extensive building erected by Helena:—to the exhaustless piety of that sainted queen, the Christians in this district are indebted for their convent, which comprehends in its spacious enclosure the dwellings that are supposed to have been inhabited by the person who entombed our Saviour, and the Jewish ruler who visited him by night. The monastery, though very spacious, has at present not

more than three or four inhabitants; the apartments are universally neat and clean, and almost entirely exempt from those loathsome insects which invariably infest more numerous societies. The plan of this building is, I think, superior to that of any religious establishment in which we have been received during our progress through Palestine: there is here nothing of monastic gloom, and its squalid accompaniments: the long galleries, which connect the distant points of the structure, are light and airy, and open into a terrace, which commands an extensive view of the surrounding country: the prospect from thence looks dressed and riánt; immediately adjoining the town, which though formerly more than two miles in circuit, is now scarcely one-third of that compass, there is an appearance of something approaching to verdure; and instead of the everlastingly-recurring olive, the vegetation is relieved by different kinds of forest trees, in addition to the palm, whose graceful and decorative foliage contributes in a very striking manner to the embellishment of the scenery.

The distance to this place not exceeding ten or twelve miles, the morning was far advanced before we resumed our journey: the route lays across part of

those extensive plains, which stretch out from mount Carmel as far as Gaza. About half way we passed the well, which has been noticed by most travellers, though its peculiar claims to notoriety are not so prominent but that they might sometimes escape observation. Not far from thence are the ruins of a mosque, erected on the spot where, according to the loose tradition of the pilgrims, the Virgin and Joseph sought a temporary shelter at the period of their flight into Egypt.

The road between Rama and Jaffa appears to be a considerable thoroughfare, and is throughout in very excellent condition. The land on each side seems to have been industriously cultivated, and the surface is enriched with a luxuriancy of vegetation seldom observed in more inland districts.

The town at a little distance appeared to possess many recommendations, and the approach through extensive gardens, thickly planted with fruit trees that bent under the weight of their produce, seemed to confirm the first favourable impression. But on passing the splendid gateway, we were introduced to one of the most impure collection of huts, which even this country can exhibit. The house of the English Consul, Signor Daimani, rises from the water's edge : the

position is cool and pleasant, but from the state in which we found the principal apartment, our host seems to regard cleanliness as a very secondary consideration.

We arrived at that time of the day, which the wealthier classes usually pass in slumber: those hours are for the most part held sacred by the Turks; a Mussulman is seldom interrupted with impunity in the season of somnolency; but our orthodox Consul laughs to scorn the fopperies of Islamism, and suffered his repose to be broke in upon with the most perfect sang froid and good humour.

LETTER XVIII.

To Sir G. E——, Bart.

Jaffa.

Dear E——,

If Pliny's authority is of any value, and in this instance I humbly think it is not worth a great deal, Joppa is to be considered an ANTEDILUVIAN town. The naturalist's account, you will observe, is wonderfully brief: he alludes to the date of its structure as an admitted chronological truth, and does not condescend to furnish a single argument in proof of so extravagant an assertion.[1] The same writer appears to consider this coast as the scene of Andromeda's exposure to the sea monster; and a much graver

[1] Joppe Phœnicum antiquior terrarum inundatione, ut ferunt. Insidet colli præjacente saxo, in quo vinculorum Andromedæ vestigia ostendunt.

Nat. Hist. lib. v. cap. 13.

author (St. Jerome) has deliberately affirmed, that in his time the links of the chain were visible, with which the daughter of Cepheus was bound to the rock!

Allusions of this nature may serve to give a momentary interest to the classical tourist; but the traveller who takes the scriptures for his guide, will be much more affected by the recollection that it was from hence that the disobedient prophet embarked for Tarshish,[1] when expressly commissioned by the

[1] According to Josephus, Tarshish means Tarsus, the capital of Cilicia; but later writers have conjectured it to be the same with Tartessus, the most distant town in the extremities of Spain. The land of Israel being, in a certain sense, the immediate residence of God, the prophet who "rose up to flee from his presence," naturally sought a country remote from Judæa, and therefore bent his course towards the western borders of the Great Sea. That there are fishes sufficiently large to swallow a human creature, there can, I presume, be no question: the scripture calls that, which was made the instrument of Jonah's sufferings, a *great fish:* much, therefore, of the wit and pleasantry which have been exercised on this subject is disarmed of its point. Traditions respecting the place where the priest of Nineveh was discharged from his prison, are various amongst the different tribes of oriental nations: they prove at least, that a belief in his peculiar chastisement was general throughout those regions. It is related, says Josephus, that after remaining three days in the carcase of the animal, he was disgorged on the shores of the Euxine, without having suffered any per-

Lord to preach repentance to the inhabitants of Nineveh.

The Arabs pronounce the name of this town as if it were written Yâfa, though I believe without any reference to the etymology of the ancient term, which has been interpreted to signify *beauty and grace*. Jaffa was long the principal sea-port of Judæa, its distance affording an easy communication with the capital, and its geographical situation opening an extensive trade to all the coasts and islands of the Mediterranean: the harbour has of late years been inaccessible to vessels of large burthen, from an accumulation of sand, propelled in this direction by the

sonal injury: here he besought the Almighty to pardon his transgression, and having received an assurance of forgiveness, proceeded to the city of Nineveh, and executed the commission with which he had been charged.

"As to the assertion," observes Mr. Whiston, "that Jonah's fish was carried by the strength of the current, upon a storm, as far as the *Euxine Sea*, it is no way impossible; and since the storm might have driven the ship, while Jonah was in it, near to that Euxine Sea, and since in three days more, while he was in the fish's belly, that current might bring him to the Assyrian coast, and since withal that coast could bring him nearer to Nineveh than could any coast of the Mediterranean, it is by no means an improbable determination in Josephus."

prevalence of the north winds; but the mischief is not entirely irremovable, and under an efficient government Jaffa might become an emporium for the manufactures of Europe, as well as for the corn of Egypt, and the gems and spices of furthest India.

However deficient in other requisites, the city is abundantly provided with what must be considered of prime importance: there are two fountains within the walls, which afford an inexhaustible supply to the inhabitants, and in addition to these, there are several springs on that part of the coast which is directed towards Gaza. M. de Chateaubriand states that a slight excavation made with his hand, near the water's edge, became filled with a pure fluid. From the scrupulous accuracy of that writer, I have no doubt at all of the fact; and the circumstance may indeed be satisfactorily explained by the process of percolation. "Dig a pit," says Lord Bacon, "upon the sea shore, somewhat above the high-water mark, and sink it as deep as the low-water mark; and as the tide cometh in, it will fill with water fresh and potable. This is commonly practised upon the coast of Barbary, where other fresh water is wanting; and Cæsar knew this well when he was besieged in Alexandria: for by

digging of pits in the sea shore, he did frustrate the laborious works of the enemies, which had turned the sea water upon the wells of Alexandria; and so saved his army being then in desperation. But Cæsar mistook the cause, for he thought that all sea sands had natural springs of fresh water: but it is plain that it is the sea water; because the pit filleth according to the measure of the tide; and the sea water passing, or straining through the sands, leaveth the saltness."[1]

[1] "I remember to have read that trial hath been made of salt water passed through earth, through ten vessels, one within another, and yet it hath not lost its saltness as to become potable: but the same man saith, that, by the relation of another, salt water drained through twenty vessels hath become fresh. This experiment seemeth to cross that other of pits made by the sea side; and yet but in part, if it be true that twenty repetitions do the effect. But it is worth the note, how poor the imitations of nature are in common course of experiments, except they be led by great judgment, and some good light of axioms. For first, there is no small difference between a passage of water through twenty small vessels, and such a distance, as between the low-water and the high-water mark: secondly, there is a great difference between earth and sand; for all earth hath in it a kind of nitrous salt, from which sand is more free; and besides, earth doth not strain the water so finely, as sand doth. But there is a third point, that I suspect as much or more than the other two; and that is, that in the experiment of transmission of the sea water into pits, the water riseth; but in the experiment of

A vessel bound for Damietta intending to sail last night, we agreed with the captain to take us and our attendants for ninety piastres. The master asserted, with the most intrepid assurance, that he had not more than seven or eight passengers; and as the bark, pointed out to us at some distance from the coast, seemed unusually large and roomy, I anticipated a pleasant voyage, without any of those inconveniences which are inevitable on a crowded deck. Elated with such expectation, we bade a hasty adieu to our venerable host, and eagerly leaped into a small boat about eight o'clock, submitting without a murmur to sundry kinds of extortion, from an apprehension of being too late for the vessel, which appeared to be then on the point of weighing anchor. The rowers pulled lustily, and in less than twenty minutes we reached the bark, whose dimensions seemed most unaccountably to shrink the nearer we approached her.

transmission of the water through the vessels it falleth. Now certain it is, that the salter part of water, once salted throughout, goeth to the bottom. And therefore no marvel if the draining of water by descent doth not make it fresh: besides, I do somewhat doubt, that the very dashing of the water, that cometh from the sea, is more proper to strike off the salt part, than where the water slideth of its own motion."

NATURAL HISTORY. Century I.

I do not pretend that Daimani was a party to the imposture, but the cheat was most flagrant: instead of the commodious vessel that was shewn us from the Consul's window, with only seven or eight passengers, we found a miserable chaloûpe, stuffed with more than one hundred persons of different sexes, and all ages, jammed in amongst all sorts of lumber and putrifying compounds, producing altogether the most pestilent congregation of villanous smells, "that ever offended nostril." There seemed to be scarcely a vacant space sufficient to stow a Newfoundland dog:—it was quite impossible, therefore, to proceed in such a conveyance; for in addition to other intolerable nuisances, the myriads of vermin which the different parties had brought with them, were enough to drive a European frantic. We were obliged, however, to talk in a very high tone before we could compel the owner to refund the sum we had advanced; but after a long and very angry discussion, returned to the British agent's, with the loss only of our live stock.

Disappointed in our first efforts, we this morning desired an interview with the Pasha, (Achmet Aga,) as it was absolutely necessary to apprise him of our embarrassments, and to solicit his interference in pro-

curing a conveyance over land. The passage by sea is in a manner shut up: the local authorities seize on all the private boats, and press them for transporting materials to repair the fortifications.

The Aga received us with distinguished courtesy, and mentioned with strong expressions of pleasure the generous conduct of an English naval officer towards one of Djezzar Pasha's adherents. He owed his present appointment to the former influence of that chief with the government at Constantinople, and avowed himself much gratified in an opportunity of shewing any civility to the compatriots of the individual, who had so essentially served his deceased patron. He appears to be somewhere about the age of forty, is extremely handsome in person, and has an air of great kindness and affability: whatever may be his extraction, he is evidently a gentleman by sentiment. Our interview lasted above an hour, in the course of which he made several enquiries respecting the naval powers in the Mediterranean, and evinced some little uneasiness in consequence of a recent misunderstanding with the commanding officer of a French frigate. The conference ended by a declaration that he intended setting out himself to-morrow on his way to Gaza, to

which place, if we liked to accompany him, he would furnish us with horses from his own stables, and afterwards procure a supply of camels to conduct us across the desert. We made every proper acknowledgment for this proposal by the mouth of our interpreter, the Consul; and it is arranged that we are to assemble at the palace to-morrow, soon after mid-day.

Having sufficient leisure on our hands, we took an opportunity, in the course of the afternoon, of adverting, amongst other topics, to some of those extraordinary occurrences, which marked the progress of the French army in Palestine, and which are supposed to have covered its leader with inextinguishable infamy. Signor Daimani, who was resident here at the period of Buonaparte's invasion, confirms much of the statement published by Sir R. Wilson respecting the massacre of the Turks: but the gallant officer, whose writings have since obtained so extensive a circulation, has omitted to mention a very important feature in the history of that transaction, and which, on the authority of the British agent, who was a witness to the proceeding, I will attempt to supply.[1]

[1] It was obviously the policy of Buonaparte to win the

On the surrender of El Arisch, the Turkish garrison were dismissed on their parole, and furnished by Napoleon with the pecuniary means of retiring to their respective habitations—at Aleppo, Damascus, Tripoli, Acre, &c. &c.; but it was expressly understood that they were not to appear in arms against the French, during the continuance of the war in Syria. In the mean time, the conqueror, pursuing his good fortune, pushed on towards Jaffa, which in six days afterwards fell into his possession; it then became evident, that the troops, who were released at El Arisch, had thrown themselves into the town, and by such reinforcement added very materially to its power of resistance. The privates were soon identified by means of their respective leaders, all of whom were severally charged by Buonaparte, in the hearing of our

affections of the natives to his person; he would scarcely therefore hazard the general indignation by an act of gratuitous cruelty. The conduct of Alexander on the capture of Tyre, or that, in a more recent instance, of Henry at Agincourt, might be cited to shew, that the acts imputed to the French general *are not entirely without example;* yet in both cases the atrocity of the deed has been often overlooked, and the hideousness of the spectacle veiled, by the robe of conquest, which is stretched over its deformity.

Consul, with this aggravated breach of faith. A council was immediately held, and, under all the circumstances, it was adjudged an inevitable necessity to enforce the authorized practice of warfare: the delinquents were marched to the sand-hills above the town, and subjected to military execution.—It is for officers of long experience to decide, whether in this instance there was such a departure from the *principle* of martial rigour, as must for ever place the act beyond the reach of palliation. Daimani has some pretensions to be considered an impartial evidence: he could surely have no motive for vindicating, at the expense of truth, the character of a man by whom he was nearly stripped of his most valuable possessions. The French general promised, indeed, in the event of his ultimately succeeding, not only to indemnify him for his present losses, but to restore their amount fourfold: but the signal discomfiture he received at Acre rendered him incapable of executing such intentions, and the Consul's remembrance must therefore be necessarily embittered by those associations, which connect the name of Buonaparte with confiscation and plunder.

To an enquiry if he had any recollection of Napoleon's figure, he replied with much gravity, "Monsieur, il étoit à cette époque comme vous êtes à présent, très léger, actif, et bien fait pour voyager." "Comment!" said I, somewhat startled by so unexpected an effort of cajolery — "Il est maintenant beaucoup plus gros." "C'est possible," added the Consul, "mais il y a vingt ans depuis que je ne l'ai vu, et dans ce tems là, Monsieur devoit être bien petit."

With respect to the other enormity so repeatedly alleged against the French general—the administration of poison to his own troops—the Consul professed to know only the common report. If however the charge be true in its greatest extent, it may now be fully substantiated by a disclosure of all the circumstances; since the plea of prudence formerly resorted to can no longer be urged as an apology for their suppression. In ordinary cases, where the proofs are wanting, justice requires that we should withhold the accusation; but after charges of so dreadful a nature have been industriously sent forth to the world, and insisted on in a tone of confident earnestness, which

seemed almost to render questionable the principles of whoever hesitated to receive them, a development of every fact the most complete and unequivocal is loudly and eagerly demanded.

The statement of a French writer on such subject, may naturally be expected to vary, in many material points, from any of those accounts which have obtained a currency in England; but if the narrative of Cretelle can be at all relied on, the conduct of Napoleon, at that appalling crisis, was distinguished by the most heroic humanity. This author deliberately asserts, in his History of the Revolution, that when the comrades of those who were attacked with the plague, betrayed an unwillingness to attend the sick, from a dread of becoming victims to the contagion, Buonaparte went himself to the pest-house, and in the presence of the chief of the medical staff, touched the persons of such as were most severely suffering from the disorder, took them kindly by the hand, and addressed them in terms the most consoling and affectionate; thus setting an example at the hazard of his life, which inspired confidence in others, and enabled the physicians fearlessly to prosecute the

only measures that could relieve the diseased, or arrest the progress of the malady.[1]

This representation may possibly be overcharged; but it was published amongst a people sufficiently interested in detecting the imposture, and it has many

[1] "Depuis le commencement de la campagne de Syrie, l'armée d'Orient étoit en proie aux ravages de la peste. Ce fut immédiatement après le siége de la ville de Jaffa, que les terribles effets de ce fléau se manifestèrent avec plus de force. L'inquiétude étoit générale.

"Le sentiment exagéré de crainte pour cette maladie jetoit l'armée Française dans un découragement, que le général en chef résolut de faire cesser. Il sentit que l'imagination causoit un mal plus réel que le mal lui-même. Son génie et son courage lui inspirèrent une idée salutaire. Ce fut de visiter avec autant d'humanité que de sang-froid l'hôpital des pestiférés à Jaffa dans les plus grands détails. Des précautions sanitaires dictées par l'expérience et le savoir, avoient été employées pour couper le mal dans sa racine. Mais ces soins de l'humanité obtinrent un succès bien plus assuré par le dévouement héroïque du général. Buonaparte arrive dans ce séjour de la désolation, où il s'étoit fait précéder des secours de l'art et d'une partie de ses provisions particulières; il brave les remontrances des chefs de l'armée, qui s'inquiètent de lui voir prolonger sa visite; il encourage, il console les malades, touche leurs plaies. Son courage excite celui de Desgenettes et de Larrey, chefs du service de santé; et ce genre d'héroïsme, AUSSI NOUVEAU QUE SUBLIME, donne à la fois aux malades, et la santé du corps et le courage de l'âme."

ABRÉGÉ DE L'HISTOIRE DE FRANCE, vol. ii.

of the accompaniments of truth; being set forth with a minuteness of detail, which includes the date of the occurrence, and gives the names of those who witnessed the transaction. It was afterwards celebrated by the most distinguished artists of the day; and I remember being directed by David, when at Paris in 1814, to the attelier of M. Dubois, who had made it the subject of an admired historical painting.[1]

[1] Perhaps some apology is necessary for reverting to a topic, which has already lost much of its living interest: the character of the individual chiefly implicated in the discussion may be more properly consigned to the dispassionate consideration of history: yet a traveller passing near the scene of the imputed atrocities, would scarcely forbear making such enquiries as might be considered necessary to illustrate the fact, or appear capable of conducting him to a just conclusion.

LETTER XIX.

To Sir G. E——, Bart.

Gaza, August 31, 1817.

Dear E——,

We arrived here yesterday in company with the Pasha. Particular circumstances making it necessary to dismiss the interpreter, who followed us from Tripoli, we engaged in his place one of the Mamelukes that formerly served under Buonaparte, and who was especially recommended by our friend the Consul: he signs himself Juseffe el Tarba—is somewhere between thirty and forty years of age—seems active and adroit—and is sufficiently conversant in the French language. After much tedious discussion, for it was an affair that could not be speedily dispatched, he consented to proceed as far as Alexandria, at the wages of three piastres a day, exclusive of an allowance for provisions;—but just as we were preparing to join the

cavalcade at the seraglio, a messenger came from his wife, to signify that she could on no consideration acquiesce in an arrangement, which must occasion so long an absence; and he therefore very affectionately resolved to annul his engagement. I thought this rather a clumsy device to extort an advance of salary; but as it was then too late to procure a substitute, we rode forward to the city gates, where the Aga was already in waiting, encircled by a numerous suite of officers. Having explained, as well as we were able, the embarrassment which delayed us, he instantly gave an order that could not be disputed, and in the course of half an hour Joseph exhibited himself in his travelling accoutrements.

The retinue of the Pasha is extremely splendid: he appeared at the head of a chosen train,

> "All furnish'd, all in arms,
> All plumed like estridges, that wing the wind;
> Bated like eagles having lately bathed:
> Glittering in golden coats, like images;
> As full of spirit as the month of May,
> And gorgeous as the sun at Midsummer."
>
> SHAKESPEARE.

As we were necessarily detained by the absence of the drogoman, an escort was appointed to attend us, and

the Aga set forward on his journey; but we rejoined the main body a short time before the evening closed in, and proceeded together, *magnâ stipante catervâ*, as far as the village of Ybna, where we halted for the night. Carpets were soon spread on the sands, and we sate down to partake of some slight refreshments. During the repast, the Pasha put several questions respecting the customs and manners of Europe, and enquired by a circuitous sort of paraphrase into the extent and situation of St. Helena, and its relative distance from France and England. His information upon these and similar points appeared extremely limited, though his observations were frequently accompanied with a shrewdness of look, which seemed to satirize the simplicity of the enquiry. After an hour's conversation, we left him to his repose. His couch was not long preparing, as it consisted merely of a cushion placed upon a carpet strewed on the ground; but he appeared so much pleased with the construction of our camp-beds, which were arranged so as to fold up almost in the compass of an umbrella, that he expressed an intention to have some of a similar description made for his children. As we very much doubted the skill of an Arabian upholsterer to effect

such a contrivance, he was requested to accept one of ours; but this he most decisively refused, though in terms sufficiently expressive of his sense of the motive, which dictated the offer; and it was not till after being repeatedly pressed, that he consented to a proposal on my part to send him one on returning to England.[1]

This mode of passing the night in an open wilderness, surrounded by the guards of an eastern Pasha, had something so unusual in its circumstances, that I was prevented feeling any immediate disposition to sleep: our situation however was not calculated to awaken any uneasy reflections,

> "For we were canopied by the blue sky,
> So cloudless, clear, and purely beautiful,
> That God alone was to be seen in heaven."
>
> LORD BYRON.

About three hours before the dawn we were summoned to pursue our journey, and soon after five

[1] The writer took the first opportunity of fulfilling his promise on arriving in London: the package was forwarded in a vessel bound to Smyrna, and addressed to a merchant,* who would convey it to Jaffa; but he has not had the satisfaction of hearing that it ever reached its destination.

* See the Appendix.

arrived at a village called Dsoot, where we rested a considerable time beneath the olive trees which adjoin the borders. We lingered at this place till near eleven o'clock, when having signified a wish to visit the ruins of Ascalon, the Aga ordered a guide to attend us to the coast, while he himself proceeded on the direct road. In little more than two hours we passed an assemblage of huts, called Hamami, and in another hour from thence arrived at a similar collection of hovels, named Djora; in this last mentioned place there is an inferior kind of khann, where we halted to take some refreshments and rest the camels. The same appearance of tractability in the soil and slovenliness in the cultivation characterize this portion of the plain, as marked the preceding part of the route.

The ruins of Ascalon are very near Djora, rising immediately from the beach, and comprehending a circuit of several miles. Juseffe, who was taken prisoner by the English, told us he attended some of our officers when they measured the walls, and, according to his account, the ancient boundaries included an extent of three leagues: the visible space, occupied by the existing remains, appears to me much less than a circle of such a compass would comprise. Though

formerly one of the principal maritime towns in Philistia, there is not the smallest vestige of any port; but the situation is commanding, and the place seems capable of being strongly fortified. It was constituted an episcopal see in the first ages of Christianity, and at the period of the crusades was enriched by many sumptuous buildings; but these have long since been totally demolished; the Turk and the Saracen are alike regardless of ancient magnificence—each being far less intent on those arts which adorn and embellish life, than on those which extend the horrors and multiply the means of death.

The walls close to the beach have by some convulsion been so reversed, that broken pillars, intermixed with large masses of compact stone work, are thrown into a horizontal position, where they appear like the integral parts of a temple: the masonry is rude, and the materials not of a very durable nature; the cement was worked up with shells, and appears in many places to have formed nearly one half of the solid structure. Near the central part of the city there are many mutilated shafts of columns, chiefly of the grey granite; but there are some of a coarse marble, and we observed one or two of very beautiful

porphyry. But amidst this scene of desolation, the most extensive and complete which I ever witnessed, except at Nicopolis, there is neither base nor capital in such condition as to enable the enquirer satisfactorily to determine to what order it belonged; the only specimen we could find that had escaped total defacement, seemed to be an imperfect imitation of the Corinthian. This solitary relic was lying near a heap of rubbish, thrown out about eighteen months since by some workmen of the Pasha, who employed several of his people on the spot to assist the researches of an English lady of rank. Their labours did not terminate in any discovery of much importance, having, in fact, produced nothing beyond the disclosure of a single apartment, which seems to have been a gallery appertaining to a spacious bath—at least it resembles such in the baths of Caracalla at Rome: it was arched, but without any peculiar ornament, and is at present several feet below the surface.

The territories of the Philistines were divided into five districts, of which Gath constituted the northern, and Gaza the southern barrier: the intermediate places were Ekron, Ashdod or Azotus, and Ascalon.

The last mentioned was situated about three leagues south of Ashdod, and, according to Josephus,[1] sixty-five miles west of Jerusalem: it was considered to be the most impregnable of any of the towns on the Philistine coast. Origen speaks of some wells, or cisterns, near the city, which were supposed to have been constructed by the patriarch Abraham: opinions of this nature frequently rest on no better foundation than the most vague and fanciful conjectures; our guides had certainly never even heard of such tradition, and were equally uninformed respecting the famous lake and its miraculous fishes, which were consecrated to the goddess Derceta.[2] It has been imagined that this deity was the same with the idol Dagon[3] mentioned in scripture, and the etymology of

[1] Bell. Jud. lib. iii. cap. 1.

[2] Ovid. Met. lib. iv. ver. 44.

Diodorus Siculus (lib. iii.) mentions this lake, and has detailed the circumstances which occasioned the transmutation of the goddess into the resemblance of one of its inhabitants. Pliny has adverted to the same occurrence; (lib. v. cap. 25.) So also Athenæus, (lib. viii. cap. 8.) besides many other writers, whom it is unnecessary to name.

[3] The expression in the original is derived from the word דג which means a fish. (Judges xvi. 23.) This idol was the tutelary deity of the Philistines, and in its lower extremities resembled the animal from whom it received its name—de-

the word appears to justify the conjecture. This city was the native place of Herod, (the most distinguished prince of that name, from thence sometimes called Ascalonites,) and also of Semiramis;—many of the prodigies which attended the birth of the latter are too extravagant to be repeated: it may be sufficient to allude to the circumstance of her nourishment by doves, who are related to have supplied the infant while deserted by its parent, with milk from the shepherds' tents. To commemorate this miraculous event, the consort of Ninus, on her elevation to the throne of Assyria, assumed the name of Semiramis, a term which in that language signifies a dove; and the figure of the bird was afterwards borne in the Babylonish standard;[1] a circumstance which may perhaps explain the expressions of the prophet, where he announces the desolation of Judah, and warns the devoted people to *flee from the sword of the dove.*

signed possibly, as some interpreters of hieroglyphics have imagined, to represent the fertility of nature, of which the prolific property of fishes might be considered an apt emblem. In the book of Deuteronomy there is an express prohibition against making any graven image, as an object of adoration, in the similitude of *a fish.* (Deut. iv. 18.)

[1] Diod. Sic. lib. iii.

We rejoined the Pasha soon after five o'clock, and proceeded on our route to this place. About ten miles from the city, we were met by a numerous procession, headed by the governor, who had come out to salute his patron: as soon as he arrived within the distance of a hundred yards, he dismounted from his courser, and shrouding himself in a plain white mantle, advanced on foot to pay his homage; a ceremony which he performed by kissing the Aga's hand, and pressing it respectfully to his forehead: he then threw aside his cloak, and resuming his horse, the two Beys rode forward, *pari passu*, attended by a train the most showy and imposing that I can remember to have any where seen. The order of march was not indeed confined by those solemn decorous movements, which regulate a European procession; it was enlivened by an exhibition, that partook of the animated evolutions of a tournament. The cavaliers each brandishing his lance, rode violently forward with the utmost speed their horses could exert; then suddenly halting and wheeling round in short and rapid circles, drove towards each other like fascinated knights, inspired by fame and love. The whole party were successively in motion, darting across the plain in every direction with

the utmost velocity; now turning and winding in an inconceivably small compass, now flying over the field pursuing and pursued. This exercise continued till we arrived within a short distance of the city, the horses appearing to feel almost as much pleasure in the performance as the riders themselves. Just as the sun set, we entered an extensive grove of olives, near the outskirts of the town; here the Pasha dismounted to pay his evening's adoration to the prophet;—but an officer was sent forward to procure us a lodging in the house of his secretary, who received us with a degree of attentive civility, which seemed correctly to interpret the instructions of his master.

LETTER XX.

To Sir G. E——, Bart.

Damietta.

Dear E——,

We found so little to interest our attention at Gaza, that we were glad to leave it after the second day. The ancient town was seated on an eminence, and appears to have been originally encompassed by massive walls flanked with towers. But the strength [1] of its natural position, however improved by the combined efforts of art and industry, was incapable of resisting the attacks of Judah,[2] though the invaders some time after found the place untenable, and were eventually driven out by the native population, who held undisturbed possession till the time of Samson.[3] It would be unprofitably tiresome to trace its history through all the fluctuations of fortune from this period to the age of Alexander, who conducted the operations

[1] Gaza is said to be a term expressive of strength and durability.

[2] Judges i. 18.

[3] Ibid. xvi. 3.

in person against the city, and according to Plutarch received two wounds in the assault; afterwards it became a prey to the arms of the Maccabees, "who laid siege unto it, and burned the suburbs thereof with fire, and spoiled them." A place so repeatedly exposed to the ravages of contending armies, can present but few remains of its original splendour;—indeed, the author of the Acts of the Apostles speaks of it in his time as a desert.[1] At the present day there are scarcely any vestiges of former magnificence; all the stately marble columns, enumerated by some writers, have totally disappeared—even the very sepulchres are demolished, with the relics they were intended to preserve.[2]

[1] Chap. viii. 26.

[2] Muójono le città, muójono i regni;
Copre i fasti e le pompe arena ed erba:
E L'UOM D'ESSER MORTAL PAR CHE SI SDEGNI:
Oh nostra mente cúpida e superba!

LA GERUSALEMME LIBERATA,
Canto xv. stan. 20.

Proud cities vanish, states and realms decay,
The world's unstable glories fade away!
Yet mortals dare of certain fate complain!
O impious folly of presuming man!

A similar sentiment is expressed by the author of Childe Harold. (Canto ii. stanza 53.) The idea has indeed been naturalized by many writers of eminence, since the time that

The distance from the coast is probably about two miles; and judging from the time we employed on the road, it cannot, I think, be less than fifteen or sixteen from Ascalon.[1] A narrow valley opens to the

Cicero received the consolatory letter from Servius Sulpicius. Yet surely such rhetorical flourishes, however adorned by the graces of eloquence or poetry, are but inefficient instruments of consolation. The states and cities whose ruin the mourner is directed to contemplate, were all the work of *man's hands;* and in their destruction he does not *necessarily* trace the agency of a power superior to humanity, or view the decay of any order of beings, higher than his own species, involved in their fall.

[1] Tasso's description is topographically accurate:

> Gaza è città della Giudéa nel fine,
> Su quella via ch'invér Pelusio mena;
> Posta in riva del mare, ed ha vicine
> Immense solitúdini d'arena,
> Le quai, come Austro suol l'onde marine,
> Mesce il turbo spirante; onde a gran pena
> Ritrova il peregrín riparo o scampo
> Nelle tempeste dell' instábil campo.
>
> La Gerusalemme Liberata.
> Canto xvii. stanza 1.

> Placed where Judæa's utmost bounds extend
> Towards fair Pelusium, Gaza's towers ascend:
> Fast by the breezy shore the city stands,
> Amid unbounded plains of barren sands,
> Which high in air the furious whirlwinds sweep,
> Like mountain billows of the stormy deep;
> That scarce the affrighted trav'ller, spent with toil,
> Escapes the tempest of th' unstable soil.

east, and beyond this, but in a direction rather northward, there is a considerable elevation, supposed to be the hill "before Hebron," where Samson deposited the city gates. *L'illusion des noms est une chose prodigieuse:* an object which otherwise would scarcely engage the transient notice of a traveller, when viewed in connexion with any wonderful exertion of the human powers, acquires a degree of interest in the mind of the spectator, that can detain the attention with an almost magic influence.[1] Hebron is nearly seven of our leagues from Gaza, and almost at the extremity of the Promised Land.

The depth of the sands rendering the route im-

[1] Un voyageur va traverser un fleuve qui n'a rien de remarquable: on lui dit que ce fleuve se nomme Sousonghirli, il passe et continue sa route; mais si quelqu'un lui crie, c'est le Granique! il recule, ouvre des yeux étonnés, demeure les regards attachés sur le cours de l'eau, comme si cette eau avoit un pouvoir magique, ou comme si quelque voix extraordinaire se faisoit entendre sur la rive.

ITINERAIRE DE PARIS A JERUSALEM.

Naturâne nobis hoc datum, an errore quodam, ut cùm EA LOCA VIDEAMUS, in quibus memoria dignos viros accepimus multùm esse versatos, magis moveamur quàm si quando eorum ipsorum aut facta audiamus, aut scriptum aliquod legamus?

CIC. DE FIN. BON. ET MAL.
Lib. v. c. i.

passable by horses, the Aga supplied us with camels and dromedaries. As this was my first essay with an animal of the latter description, I attempted to leap on his back as he knelt to receive me: such an unusual mode of proceeding was, however, instantly resented, for before I could well balance myself on my feet, the beast suddenly rose, and starting fiercely aside, threw me from him with great violence; but the guide caught me while falling, and I was finally compelled to seat myself as others had done before me.

The paces of a dromedary are far more rapid than those of a camel, but the motion is singularly harsh and uneasy: the sensation of the rider, as the animal kneels for him to dismount, or rises to proceed on his journey, is at first inconceivably ludicrous: the beasts when struck bray out a most dissonant yell, and the untractable disposition of ours made it necessary to subject them almost incessantly, during the first three or four miles, to the discipline of a palm branch. In about four hours we arrived at a village called Deir, where we halted to take in water, and in another hour from thence entered on the Sandy Desert, leaving on our left the modern fort of Kanunes.

We continued this monotonous course till near sun-set, when we broke into a part of the plain where the surface was faintly strewed with heath and low brush-wood: here we dismounted, kindled a fire to prepare some coffee, and spread our beds, in the intention of resting till midnight, by which time the moon would be sufficiently high in the heavens to point out a path. The Mameluke, who affected extreme anxiety on account of the Bedouins, kept watch with great perseverance till near twelve o'clock, when I desired he would lay down for an hour, after which we might pursue our journey. In the interval therefore of Joseph's repose, as no one had taken any precaution to secure the camels, two of the oldest set out on their return to Gaza, and were not overtaken till after a pursuit that lasted six hours. At seven o'clock we resumed the route, and about ten reached the outer court of a ruined mosque, beneath the shelter of whose dome we were suffered to prepare our breakfast. We arrived, without any incident worth rehearsing, at El Arisch just as the evening closed in. For some reason, which I could not understand, we were not allowed to sleep within the walls; but the governor sent a detachment to guard us near a rising mound,

where we passed the night on the sands, about two furlongs distant from the citadel.

El Arisch is a small collection of wretched houses, within a mile of the sea; the situation is commanding, but the town appears to be a place of no strength: it was however so much improved when in possession of the French, that the garrison left by Buonaparte, confident in the fortunes of their leader, and fierce in his name, successfully held out (as we were assured) against the attack of a Turkish force, more than a hundred times as numerous: they afterwards surrendered it to the English without offering any resistance.[1]

[1] Buonaparte has described El Arisch and Alexandria as the two keys of Egypt, and mentions an idea he had conceived of forming several redoubts of palm-tree, two between Sallieh and Casties, and two between Casties and El Arisch. One of those between the two last named places was to be raised near the spot where Menou discovered a pool of fresh water.*

Kleber, who succeeded to the command of the French army, speaks of El Arisch, in his dispatches to the Directory, as a paltry fort, four days' journey in the desert, the

* "Quant aux fortifications, Alexandrie et El Arisch, voilà les deux clefs de l'Egypte. J'avois le projet de faire établir cet hiver des redoubtes de Palmier, deux depuis Sallieh à Casties, deux de Casties à El Arisch; une de ces derniers se seroit trouvée à l'endroit ou le Général Menou à trouvé de l'eau potable."

The folly or knavery of the Mameluke prevented our leaving this place till near four o'clock on the following day: at length we resumed our seat on the dromedaries, and descending to the beach, pursued a route for several hours by the edge of the water, the fresh breezes from which were a most welcome relief to the burning heat of the plain. We halted for a short time soon after sun-set, to take in water, which was then becoming very scarce, and of an exceedingly bad quality. As the night closed over us, we were compelled to relinquish any further movements, but at the instant of the moon's rising, recommenced our journey. About three in the morning the guides complained of the distress of the camels, and we were forced to wait nearly two hours, before they were sufficiently recovered to proceed: after this we again set forward, and continued advancing till nine, when

extreme difficulty of victualling which would not admit of its being garrisoned with more than two hundred and fifty men.*

* "El Arisch est un méchant fort à quatre journées dans le Désert. La grande difficulté de l'approvisioner ne permet pas d'y jetter une garnison de plus de deux cent cinquante hommes. Six cents Mamelukes et Arabes pourront, quand ils le voudront, intercepter sa communication avec Catieh, et comme, lors du départ de Bnonaparte, cette garnison n'avoit pas pour quinze jours de vivres en avance, il ne faudroit pas plus de tems pour l'obliger à se rendre sans coup férir."

we stopped to prepare breakfast. The heat by that time had become almost intolerable, and neither tree nor shrub of any kind was to be found to supply the faintest shelter: in this exigence we formed a sort of canopy with our baggage, beneath which we reclined till the sun had gained a degree of altitude, that rendered it of no further service. The whole of the route from El Arisch is a continued desert of sand, the surface of which, though naturally level, is very frequently broken by large swelling mounds, raised by the action of the wind, like vast heaps of drifted snow.

The next morning we set forward between three and four o'clock: in the course of the day all our provisions were so completely expended, that not even a single lime or pomegranate was left. We proceeded however in the hope of meeting with some spring, and just before sun-set arrived at a point near two or three solitary date trees, which the camel drivers assured us abounded with excellent water: this was most welcome information, and I eagerly ran to explore the source; but instead of the delicious fountain which the guides had spoken of with such symptoms of pleasure, we found a miserable puddle, of the colour of putrid

cheese. There was no alternative, but an application to the camp of the Bedouins for milk: we decided on having recourse to such expedient, but after an absence of several hours, the messenger came back with an answer, that our request could not be complied with: necessity, therefore, compelled us to return to the foul pool beneath the dates, and it required all the solicitations of raging thirst to venture on such a beverage.

A couple of wild deer passed us in the course of the day; they were shy, and appeared in very good condition, though without any visible means of sustenance, except such as is casually supplied by a few straggling bushes. Beetles and creeping insects are very numerous, but we have not yet seen many noxious reptiles, though I have reason to think there is no want of either scorpions or adders: lizards we have found of all sizes and hues; one crossed us early in the morning nearly as large as a spaniel, with something in its mouth of the size and form of a rabbit, but moved with a rapidity that baffled all our efforts to seize it.

The nights are cool and fresh, and attended with

heavy dews, but the heat of the day is dreadfully oppressive. We rose between two and three, and soon after seven reached the margin of the lake Menzaleh, which it was necessary to traverse in order to arrive at this place. The ruins of the ancient Pelusium have been in some measure replaced by the modern Tineh, distant about three miles from the coast.[1] Between this and Rhinocalura, the frontier city of Palestine, ancient geographers enumerate the following places, which were situated on the shore: Agger-chabræ, Gerra, Pentaschænos, and Ostracine. Between the two last mentioned there appears a low mound of sand, formerly called

[1] Ammianus Marcellinus derives the name of that city, rather fancifully, from the father of Achilles, who he imagines founded it in consequence of an admonition from the gods.—Quod Peleus Achillis pater dicitur condidisse, lustrari Deorum monitu jussus in lacu, qui ejusdem civitatis alluit mænia, cum post interfectum fratrem, nomine Phocum, horrendis furiarum imaginibus raptaretur. (Ammian. lib. xxii. c. 16.) Dr. Shaw conjectures it to have been so called from the circumstance of its situation in a low marshy soil, Πήλουσιον being easily formed from the Greek word πῆλος, *mud*. His expressions are, "Tennis seems to be the same with the Tanis of Egypt, from טין (Tin) *clay*—rendered by the Greeks πήλουσιον, from a word of the like signification in their language."

SHAW'S TRAVELS.

mount Cassius, where the relics of Pompey are said to have been inhumated.[1] The humble sepulchre prepared for this unhappy chief by the piety of his freedman Philip, was afterwards greatly enriched by the munificence of the Emperor Adrian, who constructed a sumptuous mausoleum near the scite of the original tomb: of this scarce any vestiges are now extant.

We were detained on the borders of the lake above five hours, before the messenger whom we dispatched to procure a boat could effect the object of his errand: he returned at length with intelligence, that a light skiff would be ready at sun-set. We amused ourselves, therefore, with bathing and fishing till nightfall, when we pushed off from the shore, and crossed to an island a few miles distant, where we slept till the dawn. It was past six the next morning before we re-embarked, in consequence of an angry discussion

1 ——————— Alla riva
Sterilíssima vien di Rinocera.
Non lunge un monte poi le si scopriva,
Che sporge sovra 'l mar la chioma altera,
E i piè si lava nell' instábil' onde;
E l'ossa di Pompéo nel grembo asconde.

La Gerusalemme Liberata,
Canto xv. stanza 15.

with the proprietors of the vessel, who, thinking us absolutely in their power, boldly demanded thirty sequins as the price of a conveyance. We offered *six;* perhaps this was in strict justice too little; they were glad at length to compromise matters, and receive ten —being threatened with a forcible seizure of the boat, if they refused to listen to equitable terms.

The waters of the lake are spread over a very extended surface, but the depth seldom exceeds five feet, and is frequently not more than three; so that in the absence of wind we were enabled to *punt* on, at the rate of eight or ten furlongs an hour. A fresh breeze sprang up at mid-day, and carried us forward several miles very briskly; it afterwards sunk into a dead calm, which continued till night, when we made towards a small islet to dress some fish, and slept among the reeds till the rising of the moon. The day following, the wind died away so completely, that we were forced again to have recourse to our punt-poles, and had every prospect of passing a third day, exposed to the severity of a broiling sun, without any possible mode of mitigating the tedium of such a passage. We reached the strand however much earlier than our ma-

riners had calculated, and after an hour's ride through most luxuriant fields of rice, planted with date trees and watered by the Nile, arrived in the centre of this very singular town.

LETTER XXI.

To Sir G. E——, Bart.

Damietta, Sept. 10, 1817.

Dear E——,

Travellers from all other countries who visit Egypt, seem anxious to disseminate the most exaggerated idea of its treasures and natural riches. Some of the narratives, which have been published on this subject, are wilder than the fictions of the Arabian Nights; though as far as regards the productiveness of the soil, if the surface spread over every part of the Delta, resembles that immediately adjoining this city, it would be difficult to say too much in respect of its fertility. The abundance of the annual produce is however necessarily dependent on two causes; a copious discharge from the river, or what is called *a good Nile*, and an equal distribution of the water. To effect the latter object, it is absolutely necessary that the canals should be cleaned every year, and the dykes

carefully repaired. The general interest exacts, that the sluices should be all opened at the same time; but individual rapacity is seldom influenced by any considerations for the common good; and you may imagine the confusion and misery produced by a disregard of this principle, in a year when the Nile is but scantily supplied. Whenever that happens, the villages bordering on the river anticipate the season for cutting the dams; a measure which is of course contested by those situated more remote: the inevitable consequence of such a struggle must be to dissipate the stream in useless channels, and to render what was before scarce, totally unattainable. In favourable years the crops are astonishingly great. I am absolutely afraid to mention the amount, raised on a quantity of land equivalent to one of our acres: but the cultivators appear very unskilful or very negligent in cleaning their corn; for in the principal granaries and storehouses which I have been shewn, on taking a handful of any description of grain, it proved on examination to be nearly one-fourth dust. Their implements of husbandry are also, almost universally, of a very rude and unimproved construction, and the peasants em-

ployed to till the ground, are apparently not many degrees removed from their fellow-labourers the brutes.

Buonaparte, in a letter to his brother Joseph, describes Egypt as the richest country on the earth, in wheat, rice, pulse and cattle: he adds, in his usual manner, "barbarism is at its height." What would such a country be then under an enlightened government, capable of calling out its resources, and giving unrestrained activity to agriculture? Is it too much to suppose, that it might be rendered one of the finest colonies in the world, and become eventually the centre of universal commerce?

The Ottoman empire has been long regarded as an old tottering edifice, which must of itself soon fall to pieces, if the mutual jealousies and oppositions of the great powers of Europe, should be insufficient to retard the catastrophe. In such crisis, the geographical situation of Egypt, bounded as it is by two seas and deserts, would seem to point it out as the natural ally of the most powerful maritime nation; a state who could at all times approach either coast in security, and afford the most complete protection to its extensive trade. There is, I am assured, a con-

siderable party among the best informed here, who contemplate England either as successor to the Porte in this division of its sovereignty, or as the protectress and guarantee of their future independence. Such speculation, whether rational or otherwise, is felt most beneficially by individuals of the English nation, who are every where received with the most attentive and cordial hospitality. An opposite sentiment prevails, at present, in many parts of the European Continent, where a cold, grudging, resentful spirit, seems to influence the public bodies, and a sullen indifference to actuate private society.[1] But these

[1] According to a profound and eloquent writer,—the force of whose expressions, as they are quoted from memory, must here suffer in the recital, though their sense is correctly retained,—"The nations are each engaged in healing and nourishing their exhausted strength for future warfare. There is much suspicion, much hate, long memory of wounds, of pain, and loss of sustenance. In the very intercourse of peace they are still at spoil upon each other. In the very barter and exchange of commodities, they are feeding their own and sucking the other's strength. *If we travel in the other's land, it is not the journey of safety or of comfort.* We are afraid; we feel we are solitary, not connected, not tied in one common interest. We are *strangers*, a word not much different in meaning from a foe, and in one language anciently the same.* We have the heart of a stranger in the hospi-

* Hostis enim apud majores nostros is dicebatur, quem nunc peregrinum dicimus. Cic. de Off. lib. i. c. 12.

are not the feelings excited by a journey in many districts of the African and Asiatic territories—from the shores of the Euxine to the furthest channel of the Nile, the British traveller is universally welcomed with kindness, and dismissed with regret

* * * * * * *

* * * * * * *

There is a marked superiority in this town over every other we have visited since we quitted Constantinople; the houses are more spacious and lofty, the avenues wider and more commodious, and the streets laid out with greater regularity; yet there is in almost every quarter an air of extreme discomfort; every object betraying an appearance of complicated misery, penury, dirt, and barbarism. Dr. Shaw describes its situation as five miles distant from the sea, and about sixty to the N. N. W. of Tineh. I should have

tality we meet with, and which is itself nothing but the toleration of an enemy, and requires all the laws of pity and of honour to guard and to enforce it. Our ears too are assailed by menaces, which cannot be disregarded, either from the number or the weight of their significance. Their dread echo is always at every point of every frontier; we pass to each other, even in peace, through gates of brass and armed files, and we never fail to hear it."

judged it to be much nearer the coast, but it would be idle to dispute the authority of so accomplished a writer.[1]

The residence of the English Consul is close to the bank of the Nile, which at this season is turbid, full, and rapid. The buildings which rise from the water's edge, give to that part of the city a faint resemblance to the principal canal at Venice; though nothing certainly can be more different than the archi-

[1] "It lyeth upon the eastern bank of the Nile; the branch that runs by it has been generally received for the Pelusiac, by mistaking, no doubt, this city for the ancient Pelusium; whereas Damietta seems rather to be a corruption of Thamiathis, its former name. This branch, therefore, as well from the situation as the largeness of it, should be the Pathmetic, (or Phatnic, as Strabo calls it,) betwixt which and the Pelusiac, were the Mendesian and the Tanitic; but of these I could receive no information."

The following extract from Savary has many of the recommendations of eloquence, but is deplorably deficient in one property, the absence of which can never be atoned by any brilliancy of description, except in a work avowedly fictitious. "J'ai voulu, monsieur, vous peindre la nature telle que Je l'ai vue mille fois aux environs de Damiette; mais Je sens combien le Peintre est au-dessous du modèle. Representez-vous tout ce que les eaux courantes ont d'agrément, tout ce que la verdure a de fraîcheur, tout ce que la fleur d'orange a de parfums, tout ce qu'un air doux, suave, balsamique a de

tectural ornaments. There is an air of great activity on the Quay; vessels continually departing and returning from Grand Cairo, laden with different kinds of grain and flax, with cotton, silk, &c.

The soil is so rich as frequently to produce three or four crops in immediate succession. Yet the inhabitants seem as wretched, as if the land had been cursed with irreclaimable sterility. The condition of the women appears to be most deplorable: their domestic economy has been often described, but I never understood till very lately the disgusting proceedings which regulate the marriage union. The bride can never be *seen*, till after the ceremony. A person, feeling an inclination to become a husband, applies to some individual who is reported to have daughters, and desires to know if any of them are to be disposed of. If the parent replies affirmatively, the aspirant sends one of his female relations, who has already been married, to examine their persons, and report accord-

volupté, tout ce que le spectacle d'un beau ciel a de ravissant, et vous aurez une foible idée de cette langue de terre resserrée entre le grand lac et le cours du Nil."—It was probably some such passage which occasioned Volney's sarcastic remark: J'ai pensé que le genre des voyages appartenait à l'histoire, et *non aux romans!*

ingly. Should her representation be favourable, the future husband pays the father a stipulated sum, and, on an appointed day, all parties interested in the event, assist at the solemnization. The bride then repairs to the mansion of the bridegroom, where she is subjected to a scrutiny, which the language of civilization has no terms to describe. It is the result of this inspection which renders the contract binding, or completely annuls it. In the event of its dissolution, it is at the option of the bridegroom to avail himself of the privileges of a husband, and afterwards to send back the lady to her father with every mark of contumely and disgrace.

The personal ornaments of the wealthier classes are extremely splendid and elegant; but nothing is more revolting than the appearance of such as roam the public streets. In addition to the squalid rags which clothe the rest of their figure, a linen mask hangs from the nose, resembling in colour and substance the graceful pendants that are occasionally borne by the hackney-coach horses in London.

There are some alarming dissenters lately sprang up in the Mahometan church, which are far more likely to prove fatal to the establishment, than any

other of the numerous sects, that indulge in the frenzies of speculation. Soon after our arrival here, we had the honour to dine in company with one of the orthodox party, whose sensitive organs I had the misfortune to excite, in no common degree, by merely alluding to these heretics, and by stating that I had perused with some attention many passages in the Koran. The zealous Moslem instantly started from table with every symptom of horror, affirming with much indignation, that so sacred a composition must have suffered deep pollution from the sacrilegious touch of a Christian. Upon being assured that I entertained full as bad an opinion of the *Whahabees* as himself, and that moreover I had not the most remote idea of defiling his faith, he suffered himself to be assuaged, and resumed, with becoming dignity, his place in the circle.

Our host, who has the reputation of being extremely wealthy, is not entirely free from that disgusting sufficiency, which is the usual accompaniment of *commercial* opulence. He is however scarcely turned of twenty, and can therefore be hardly considered as matured. Some ludicrous traits in his carriage are certainly rather prominent; but every one

who can descend to the practice may easily find some blemish in another's conduct, to furnish materials for sarcasm. I should mention as a proof of our friend's aspiration for something beyond the ordinary distinctions of riches, that he very early betrayed an attachment to literature, and has actually translated Volney's Travels, from an Italian version, into his native Arabic.

We have engaged a bark to carry us up the river to Cairo, and hope to reach that capital in three or four days.—I will take the first opportunity of writing from thence.—In the mean time I leave a large packet with our Consul here, who can easily convey it to Alexandria, where there is a regular communication with the ports of France and Italy.

Adieu, my dear Chevalier, and believe me ever, with great truth and regard,

Yours entirely,

Th. R. J.

LETTERS FROM EGYPT.

LETTERS FROM EGYPT.

LETTER XXII.

To Sir G. E**t, Bart.

Grand Cairo, Sept. 1817.

"J'ai pris un soin particulier de conserver mes impressions premières, pour donner à mes recits le seul merite qu'ils pussent avoir, celui de la verité."—Volney.

Dear E——,

A pleasant sail up the Nile brought us, at the end of five days, to the port of Boulac, distant about two miles from the centre of Grand Cairo. We left Damietta on the 10th instant, in a boat provided expressly by the Aga's interference: it was a large and commodious vessel, carrying two sails, and having an awning at the stern, arranged something in the same manner as the treckschuyts in Holland.

The river, which at the point where we embarked seemed scarcely wider than the Thames at Brentford, became sensibly increased in proportion as we receded from its embouchure. On each side the country presents a flat unbroken surface, bounded only by the horizon; yet, if the eye is fatigued by the monotony of an extended view, it is refreshed by those objects, which are more immediately within its range; vessels richly freighted throng the channel—the banks are chequered with variegated shrubs—and on the eastern shore there are several small towns and villages. The first considerable place is called Faresquri; the minarets rising in the midst of date trees, and the barracks and other public buildings which range along the water's edge, give it externally a gay and dressed appearance; but the interior is deformed by all those varied impurities, which an oppressive barbarism entails universally on the wretched inhabitants.

The *mistrale*, or north-west wind, blows during this season of the year at regularly recurring intervals, and ceases almost entirely at the commencement of twilight. As it was hopeless to contend with the strength of the current, we anchored off a small village on the left bank, where we passed the night free from

any other molestation than what was produced by musquitoes, fleas, and other nauseous vermine. It may appear ridiculous to mention those annoyances so frequently, but a resident in the happy climate of England can have no conception of the intolerable nuisance created by these seemingly trifling causes. I have tried all sorts of remedies without finding any efficient alleviation. Plunging into the water affords only a temporary relief; the partial submersion of the body while swimming, benumbs without destroying the powers of the insect, who resolutely maintains his hold in defiance of continued ablution; and by the time you are dressed, a new colony will succeed to those which were brushed off.

We set sail again soon after nine on the following morning, and a little before three arrived at a point, where the stream divides itself into two branches, forming a small island. Here every thing assumes a more decorative air—the towns and villages seem thickly spread on each side—the soil is covered with a deep verdure, and large herds of cattle are depasturing on the margin of the river. Those of the buffalo kind appear to be almost amphibious: during the heat of the day, such as are not employed in husbandry recline

in the water with their whole figure immersed, except the head; and I have seen long strings of them, guided only by a peasant boy, traverse the current where it is broadest and most rapid, with the ease and regularity of an aquatic fowl. These were probably the kine, which Pharaoh beheld exhibited to him in a dream, as they "came up out of the river." (Gen. xli. 1—18.) In fact, there is a very strong resemblance between the common cow and the buffalo, as well in respect to their form, as their natural habits. The structure of anatomy is in each extremely similar; both are equally subservient to the wants of the husbandman, and are equally the object of his care; being often bowed to the same yoke, fed at the same crib, and reared under the same roof. There is, notwithstanding, an unaccountable antipathy between the respective sexes, and I believe every attempt to produce a mixture of the breed has proved unsuccessful. The buffalo is certainly not so handsome as the English cow; his figure is far more gross, his limbs clumsier, and his body much more short and thick. In his movement, too, there is something of an air of savage wildness, and he carries his head more inclining to the ground. I do not find that the flesh is often used as

food, being at certain seasons very otherwise than gratifying, either in point of taste or smell:—the milk is produced in great quantity, but esteemed much inferior to that of the cow. This species of cattle are chiefly valuable for agricultural purposes, on account of their strength, which is thought very far to surpass that of a horse;—it should be remarked, however, that the latter animal is here seldom degraded to any office of drudgery, and therefore no just estimate of his powers has been obtained.

We reached Mansura, the intermediate distance between this place and Damietta, at four o'clock. Viewed from the opposite shore, or even from the centre of the river, which at that point acquires a very considerable expansion, Mansura appears an extremely well-built, handsome town: but a knowledge of what must be its actual condition, inhabited by a mixed population, and governed by a Turkish magistrate, is sufficient to destroy every illusion created by the regularity or elegance of the structures. We wished to stop a short time to examine the interior, and procure a fresh supply of provisions; the captain however earnestly entreated us to relinquish the first of these objects entirely, and to suspend the execution of the

second till we arrived at a village a few hours distant. At this place the Turkish soldiers would inevitably force themselves into the boat, and we should be oppressed by numbers, whom there could be no hope of effectually resisting.

A calm succeeding as usual soon after sun-set, we were detained near a cluster of hovels till a late hour of the following morning. The stream, though within a few inches of the margin, does not appear to have any where overleaped the boundaries of its own channel, but runs, as the Thames is directed to do in *The Critic,* very orderly "between his banks." All the irrigations are effected by means of small canals: in the present state of the river, the different receptacles are easily supplied; and as the flood subsides, wheels placed at the mouths of the several conduits raise the water, in any required quantity, to the necessary level.

You remember the smart allusion in one of Congreve's comedies,[1] to the undiscovered source of the Nile. The cause of its periodical flood was for many ages equally unknown, and continued successively to engage the speculations of the ancient world, who were naturally interested in explaining so extra-

[1] Love for Love, Act V.

ordinary a phenomenon. Diodorus Siculus[1] has detailed a variety of conjectures on this subject, almost all of which are indeed mentioned by him only to be refuted. You will allow me to recall a few of these to your recollection. It appears that Thales ascribed the annual inundation to the prevalence of the Etesian winds, which beating with violence at the mouth of the river, gave so powerful a check to the stream as prevented its discharge into the sea; and the current being thus forcibly driven back, sought a vent in the low plains adjoining the channel. The sage's explanation is soon shewn to be unsatisfactory and improbable—for otherwise, all rivers flowing into the ocean, and exposed to the influence of the same winds, would necessarily be affected in a similar manner—but such occurrence is altogether unknown in any district of the globe.

Anaxagoras attributed the increase of the water to the melting of the snows in Ethiopia; an opinion which was afterwards adopted by his pupil Euripides. This supposition is also considered totally untenable by Diodorus; as well with reference to the climate, as to the consideration, that every river swelled by

[1] Lib. i. cap. 3.

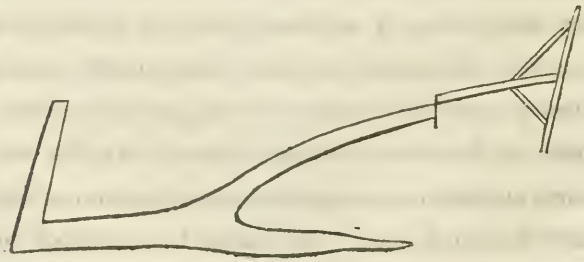
snow is overspread by cold fogs, and attended by a gross and heavy atmosphere—appearances which have on no occasion been ever observed on any part of the Nile, as far at least as its course has hitherto been traced. After examining the statements of several other writers, most of which are dispatched in rather a summary way, he mentions in terms of approbation the sentiment of the historian Agatharchidas, whose solution of the difficulty, if not universally admitted, is, I believe, considered as by far the most rational. According to this last writer, the mountainous parts of Ethiopia are annually deluged with rains, from the summer solstice to the autumnal equinox:—the channel of the Nile becomes the receptacle of all those torrents; a circumstance that sufficiently accounts for the river being highest during the interval between June and October. In the winter months, the current being supplied only from the natural spring-heads, suffers a reduction proportioned to the scantiness of its source. This hypothesis is said to have been afterwards confirmed, in the reign of Ptólemy Philadelphus, who established the fact by the personal researches of men of science, expressly commissioned for such investigation.

Our course was kept up with much briskness during the whole of the day, and continued at intervals through the early part of the night. Nothing of interest occurred at this part of our passage, except that all the water, which we had laid in at Damietta, was exhausted during the last few hours. There was no mode of replenishing the vessels, except from the river, which in its present turbid condition, as far as the eye is concerned, is very otherwise than inviting: but if placed in jars of two or three gallons, and suffered to stand a given time, the fluid becomes completely purified; all the earthy particles subsiding to the bottom. The process is assisted by grated almonds.

Among other disturbances which contributed from time to time to keep us on the alert, I should not omit to mention the frequent incursion of rats. These troublesome vermine were not to be driven off by any common effort, and are formidable as well from their size as their number. I found one, on the second evening, nearly as large as a hedge-hog, running across my shoulder as I lay on the deck. Do not startle at this, as an improbable exaggeration. You know there is a species of Egyptian rat, termed by

ancient naturalists, the ichneumon, whose bulk is very little inferior to that of a common cat. We were not, however, subjected to a visitation from any of these; their prey are chiefly crocodiles' eggs, of which scarcely any are now to be met with in the Delta.

As we could have no expectation of a wind for several hours, I left the bark early in the morning, and walked some distance into the adjoining grounds. The soil is stronger and more adhesive than I had imagined; it may, however, be broken up with little difficulty. A couple of oxen, or an ox and camel yoked together, are sufficient for the common plough, which appears to be a very clumsy and aukwardly contrived instrument: it has no wheel, but consists simply of a beam rising from the share, at one extremity of which is an upright rail, where the husbandman guides it. The annexed sketch is nearly an exact copy.



The raised position of the beam prevents the share from penetrating much below the surface; indeed the nature of the land, being entirely alluvial deposit, requires little preparation to receive the grain; and as its extreme fertility has always exempted the inhabitants from any laborious acts of improvement, the science of agriculture is still almost in a state of infancy. I noticed very few trees of any kind: those which appear to thrive the best, are a species of sycamore; but there is no obvious reason for concluding that the soil would prove unfavourable to any European plants. On the borders of the different canals, or near the banks of the river, the English elm, I should think, might be successfully cultivated; and in the more inland districts, situations could probably be found adapted to the beech, and larch fir.

The wind springing up about ten o'clock, we unmoored the vessel, and were on the point of setting the sails, when it appeared that our captain was missing. As his presence was indispensable, we instantly went out in search of him, and about half a mile off discovered him very leisurely regaling with some hospitable proprietors of a hovel, on the furthest side of a broad canal. The instant he understood our

signals, he took a ceremonious leave of his hosts, and advancing rapidly to the edge of the water, threw off his tunic, which he held above his head in his left hand; and then plunging into the current, pushed himself across the stream with his right, with as much ease and adroitness as if he had been a native of the element.

We commenced sailing immediately, and soon after two o'clock arrived at a bend in the river, near the village of Kafril-chemee, or Kafra-kanié; from this point, two of the pyramids became visible. "Elles ressemblent," says Savary, in his usual tone of amplification, "*a deux pointes de montagnes*, qui se perdent DANS LES NUES!!!"—When Buonaparte, whose genius appears in many respects to be oriental, caught the first distant view of these astonishing productions of human labour, he is said to have animated his army by the following emphatic exhortation:—"GO! AND FROM THE HEIGHTS OF YONDER MONUMENTS, THINK FORTY CENTURIES SURVEY YOUR CONDUCT!" A noble sentiment assuredly, and enough to strike courage into the heart of a coward!

Not far from Kafra-kanié is the branch which

leads to Rosetta. A more brilliant horizon now unfolds itself, and in place of an interminable flat, the view is bounded on the south by a chain of swelling hills, stretched out in a circular sweep from east to west. We arrived off Boulac soon after six, but as the sun had set a few minutes previously, we were not allowed to go on shore till the following morning.

The approach to the capital of Egypt is distinguished by many features of unequalled grandeur. The eye of the spectator rests on the expansive waters of the Nile, increased to the breadth of half a league: from the western shore, the pyramids are seen to rise majestically in the distance, clothed with the venerable sanctity of four thousand years: the eastern aspect presents an ample plain, covered with the treasures of a most luxuriant vegetation: and the southern view is adorned by the turrets of the city, extended in the graceful figure of a crescent, and varied by all the fantastic forms of architecture observable among oriental nations.

LETTER XXIII.

To Sir G. E——, Bart.

Cairo.

Dear E——,

This city is of comparatively recent date, its foundation extending no further back than the tenth century of our æra. I will trace, in as few words as I can find to express myself, the history of its origin.

During the flourishing periods of the Greek empire, Constantinople was the central mart for the commerce of Europe and Asia, and the riches of the world were poured into its harbour. The consequence of such an influx of wealth produced an indifference to its great source and support, a naval superiority; and the carrying trade was gradually transferred to the maritime states of Italy. It was this fatal supineness, with regard to what constitutes the strength of nations, that eventually completed the ruin of the Greek em-

pire, and was more immediately the cause, which wrested the remoter provinces from its sovereignty.

After the conquest of Persia, the leader of the Saracens, the second of that race from Mahomet, found himself sufficiently powerful to demand an annual tribute from Egypt. The sum required was two hundred thousand crowns of gold; and on the refusal of Heraclius to acquiesce in so large an amount being withdrawn from a state he had been accustomed to consider tributary only to himself, an appeal was made to the sword, which terminated fatally to the imperial arms. The conquest was completed by the Caliph Omar, who in the short reign of ten years, reduced under his subjection the whole of Syria, Chaldæa, Mesopotamia, Persia, Egypt, and that part of the African territory which extended as far as Tripoli, in Barbary. But the impetuosity of character that enabled these adventurers to acquire with such rapidity so extensive a dominion, was ill calculated to consolidate it on those principles, which contain the elements of duration.

A chieftain, who had obtained considerable influence in the adjoining provinces of Africa, revolted from the new authority, and assumed the title of Di-

rector. He established his power so firmly as to be enabled to transmit his possessions peaceably to his son, who removed the seat of government from Cairoan to Mahadi, a city founded by the late Ruler, and so called to commemorate the dignity by which he had been designated.[1] The son of this Prince, who was named Moez Ledmillah, entered on the exercise of his authority in the year of the Hegira 341, and prosecuted with increased energy the ambitious views of his ancestor.

The whole of Egypt ultimately fell into his power; and the General of his forces, Jawhar, laid the foundation of a new city, in the year of the Hegira 358. It was called Al Caherah, or El-Qâhera; a term expressive of victory, and an epithet applied by the Arabian astronomers to the planet Mars, under whose horoscope the limits of the new capital were described. Moez, a few years afterwards, made it his chief residence, and assumed the title of Khâlif: his successors were styled Caliphs of Egypt, in contradistinction to those of Bagdat, the genuine descendants of Mahomet. They were nine in number; the last,

[1] *Mahadi* signifies literally Director.

named Adhad, was deposed by Saladin, who, as has been stated in a former letter, subdued all Palestine and Syria. The fourth in succession from this potentate, added considerably to the extent of Cairo, augmented and strengthened the fortifications, and surrounded it with a wall. He repelled the incursions of the French monarch, Louis IX. but was afterwards slain in an insurrection of the Mamelukes, who had been retained by him as a corps of mercenaries. The sovereign power was in consequence transferred to them, who chose their General for their Sultan. He was the first of those distinguished by the name of Baharites, or Mariners, a troop of slaves originally procured from the distant settlements of Tartary, and educated by the reigning Prince, in Egypt, so as to qualify them especially for defending the maritime posts of his kingdom.

But not to weary you with a detail, which it would be impossible to make intelligible if compressed within the compass of a letter, I will only add that Grand Cairo, under the administration of successive Caliphs, rose rapidly to power and influence; and so late as the fifteenth century, was generally esteemed one of the most flourishing capitals in the world. It

had become the emporium of two quarters of the globe, and spread forth the fruits of its industry and enterprise, from the straits of Gibraltar to the most distant extremity of India. But the discovery of the Cape of Good Hope, and the total reduction of Egypt by the Ottomans, by giving a new current to the direction of commerce, necessarily transferred to other states part of the treasures, which had long been monopolized by this. Yet the advantages of its geographical situation, the exhaustless fertility of its soil, and the revived industry of a certain portion of its inhabitants, have conspired to preserve to this peculiar country something of its ancient character; and the talent, skill, and conduct of the present ruler, Mahommed Ali, are well calculated to call its resources into action, and awaken that attention among other nations, which for some centuries it has ceased to excite.

Of the existing state of the town, I am at present unable to say any thing; for an injury to my right instep, during our passage up the river, has hitherto confined me almost entirely to the terrace which adjoins my bed-chamber. Our first object, as soon as I shall be in a condition to attempt the excursion,

will be the pyramids. So much has already been stated, and so ably, respecting them, that the subject is almost exhausted. But, however incapable of adding to the researches of preceding travellers, I can at least venture to assure you that the narrative I may offer, shall be a faithful representation of their *actual appearance.*

LETTER XXIV.

To Sir G. E——t, Bart.

Cairo.

Dear E——,

I proceed to execute the intention expressed in my last. The wound in my instep having been followed by inflammation, it became necessary to keep the foot as much as possible in a quiescent state: we therefore hired a light bark, which took us several miles up the main branch of the river to a certain point, whence we diverged into one of the smaller channels, and were thus conveyed by an easy, though very circuitous route, to within a furlong of the principal elevation. We left the city at ten at night, and arrived at the pyramids at eleven on the following morning.

In advancing to these stupendous mouuments, much of their grandeur insensibly disappeared. Seen from a distance, emerging through the haze of a remote horizon, the imagination having no definite boundary

to prescribe its exercise, invests them with a degree of awful magnitude, which a nearer survey does not [1] *immediately* confirm. Rising in the midst of solitude and desolation, unattended by any object, which might serve as a comparative scale to assist the observation, an unclouded firmament glowing above, and an unvaried desert spread out beneath, the first intimate view of the pyramids, I will own, did not produce that overwhelming effect upon my spirits, which the eloquent description of preceding travellers had taught me to expect. An Englishman, who had been several months resident in this country, pointed out the following passage in a periodical journal, extracted from the works of a very popular writer: "The formality of "their structure (the pyramids) is lost in their prodi-"gious magnitude: the mind, elevated by wonder,

[1] ——————— Our outward sense
Is but of gradual grasp—and as it is
That what we have of feeling most intense
Outstrips our faint expression; even so this
Outshining and o'erwhelming edifice
Fools our fond gaze, and greatest of the great
Defies at first our nature's littleness,
Till growing with its growth, we thus dilate
Our spirits to the size of what they contemplate.

CHILDE HAROLD, Cant. iv. Stan. 158.

" feels at once the force of an axiom, which, however
" disputed, experience confirms,—that in vastness,
" whatever be its nature, there dwells sublimity. Ano-
" ther proof of their indescribable power is, *that no*
" *one ever approached them under other emotions than*
" *those of* TERROR; which is another principal source
" of the sublime."[1]

I wish, certainly, to speak with the deference due to such distinguished authority; but, to my imperfect conception, the *inclined* figure of these huge masses, instead of exhibiting an elevation to overpower the eye, rather furnishes some relief on which it may repose; and I cannot but think, there is far more terrific sublimity in looking down abruptly from a perpendicular eminence, or in straining the vision from the base to its summit, than in surveying that gradual ascent, which constitutes the pyramidal figure. In the former case, it is almost impossible to divest the mind of every feeling of danger; in the latter, the spirits continue unruffled, and are left in the tranquil enjoyment of undisturbed contemplation.

Our first aim was to climb the highest of these wonderful fabrics, a task, indeed, that requires very

[1] Clarke's Travels.

London Published by Jas Hook 9 Tavistock Street Covent Garden.

Neele & Son 352 Strand

NORTH VIEW OF THE PYRAMIDS OF DJIZEH.

Taken in Sept.r 1817.

little exertion. The smooth outer coat has been removed either by time or some other agent, and the present surface, by the successive projection and retirement of the stones, furnishes a flight of steps, which, though rather steep, are by no means of difficult ascent. The sketch, which accompanies this sheet, was taken at a slight distance from the principal pile, and however deficient in other respects, may serve to convey some idea of its existing state, and the relative situation of the adjoining monuments.

I reached the summit in twenty minutes, retarded by the incumbrance of a loose sandal and bandaged foot. From this point an extensive view is spread out to the north and east, comprehending a considerable portion of the plain of the Delta, watered by irrigations from the Nile, interspersed with towns and villages, and planted with sycamores and date trees. The south and western aspects are a sandy desert, but their monotonous appearance is relieved towards the south by the pyramids of Sagarah, which are distinctly seen in the distance.

The names of several English officers are engraven on the apex. The stone is of very soft material, and of consequence easily impressed. On a part hitherto unappropriated, facing the north, I carved in large

characters the name of DE CHATEAUBRIAND, immediately above my own.

You will, I fear, censure such an employment as little suited to the circumstances of the place, and hint, that the ADMONITUS LOCORUM should have awakened too many interesting recollections to admit of so trifling an occupation. While standing on this lofty eminence, *you* would have passed before your historic eye, the different nations which have successively borne sway, and been swept from the face of the earth. You would have reviewed their laws, their arts, their religion—and traced them through their various dependencies, till you discovered the first principle of that connecting chain, whose links, encircling the globe, comprehend in their wide embrace, whatever is conducive to the refinement, and most essential to the happiness of mankind.

These reflections might perhaps have been succeeded by others of a more solemn character—"La vue d'un tombeau n'apprend elle donc rien? Si elle enseigne quelque chose, pourquoi se plaindre qu'un roi ait voulu rendre la leçon perpetuelle?"[1] The vanity of human wishes, and the nothingness of earthly gran-

[1] De Chateaubriand.

deur, are lessons indeed too generally inculcated not to be universally felt,—yet, perhaps, these mighty ruins proclaim the melancholy truth more audibly, since they strike the senses more forcibly, than any other artificial structure that has survived the wreck of ages:

> See the great theatre of time display'd,
> While o'er the scene succeeding heroes tread!
> With pomp the shining images succeed;
> What leaders triumph! and what monarchs bleed!
> Perform the parts by Providence assign'd,
> Their pride, their passions, to his ends inclined:
> Awhile they glitter in the face of day,
> Then at his nod the phantoms pass away;
> No traces left of all the busy scene,
> But that remembrance says—THE THINGS HAVE BEEN!
>
> BOYSE'S POEM—THE DEITY.

On our descent, we prepared to examine the interior; an undertaking of far less facility than climbing to the summit. The entrance of this vast pile is by means of a portal inconceivably disproportioned to its bulk; the arch-way being only a yard wide, and four feet and a half high. An inclined plane, rather steep, and just large enough to admit the human figure, is carried down for a considerable depth, till it is terminated by a spacious chamber. There is not in this

apartment any visible object to denote the use to which it was appropriated. It appears an oblong square, with a flat ceiling; the sides are all perfectly plain, unrelieved by niches or recesses, and without any emblematical devices or carving of any kind. A low narrow aperture is seen at one of the angles, but nothing has been hitherto discovered to indicate to what it leads. The passage, indeed, is at present choked up; but as it doubtless had a distinct purpose, some future explorer may possibly find at its extremity other vaults constructed similarly to that from whence it issues. Over this chamber is a room, designed in many respects like the former, except that the roof terminates in a point, resembling the large delta of the Greek alphabet. Like the first we examined, this was also totally destitute of any relic. Our guides, who appeared very adroit, and seemed perfectly at home among the intricacies of the various channels, next conducted us to the cell, discovered by Captain Davidson and the celebrated Wortley Montagu. The access to this is extremely difficult. In approaching the former caverns, a light figure feels no inconvenience, as he has only to distribute his weight between his hands and feet; but an individual at all inclined to

corpulency would be under the necessity of employing that part of the anatomy, which a serpent generally makes use of in travelling. The aditus, which leads to the last mentioned chamber, is, however, of a totally different character.

A plane, very steeply inclined, so rapidly, indeed, as to be nearly vertical, and about three feet wide, forms the commencement of the route. Having clambered up this, we arrived at a pass completely perpendicular. Here the Arab, who preceded me, held a torch against the sides, to point out some small indentures, which were made in the wall, to serve as a kind of stepping-stone to the foot—but the sort of sandal I was forced to wear, had by this time become quite loose, and puzzled me very much to fix it in those narrow receptacles, so that I was compelled to trust almost entirely to my arms. We proceeded in this manner several yards without any interruption, except from some birds, which brushed by us, followed by a train of dust. Fortunately, this did not fall in a direction to extinguish the tapers, and we continued advancing, when on a sudden I heard a violent exclamation from my companion, who was yet at some distance below. One of our attendants, dismayed by

the arduousness of the ascent, had begun to break out in terms of despondency; and my friend, who well knew the contagious effect of alarm on others, though a stranger to any impressions of fear himself, was urging them forward in a mixed tone of animation and reproach. Satisfied that no mischief had yet occurred, the guide and I pursued our progress, and soon arrived at a point just wide enough to admit our standing, where we waited the coming up of the rest. We had now accomplished two thirds of the way, but the most difficult yet remained—and here I imagined at one time I must have been inevitably precipitated to the bottom. My lame foot had become so incapable of service, that in endeavouring to insert it in one of the above-mentioned lateral cavities, I found the attempt impracticable; and the place which I had applied as a support to my hand, not allowing of any firm grasp, its position became every instant less and less tenable. In the mean time, the party below were gaining rapidly upon me, and I was sufficiently convinced, that if my effort to advance should prove fruitless, the failure would not be confined to my individual disaster, but that all beneath must partake of the impulse, and we should thus inevitably be thrown down the acclivity together.

One powerful struggle enabled me to pass the obstruction, and I arrived on the level surface without further difficulty. Here a finely-finished gallery leads to a chamber between five or six and thirty feet in length, and from twenty to twenty-four in breadth.[1] Like the other apartments, its appearance presented no indication of the usages to which it had been applied. In the upper end there is a granite cistern, which, on the supposition that the pyramids were exclusively appropriated as cemetries, has been often described as a sarcophagus:—the probability of this conjecture we may examine hereafter. The vessel in question, for whatever use designed, is nearly perfect, having only suffered a slight mutilation near the edge.[2]

[1] Volney's statement of the dimensions of this chamber is certainly inaccurate.

[2] "The square chest of *granate* marble, which is placed in the upper chamber of the great pyramid, may be supposed to have been rather intended for some religious use, than for the coffin of Cheops. For among other uses, which at this distance of time, and in so symbolical a religion, we cannot expect to trace out in history, this chest may be supposed to have been concerned either in the mystical worship of Osiris, or to have served for one of their (κίςαι ἱεραὶ) sacred chests, wherein either the images of their deities, or their sacred vestments, or utensils were kept; or else that it might have been a *favissa* or cistern, such as contained the *holy water*,

The second pyrâmid has the external coating perfect on the summit, and continued downwards

made use of in their ceremonies. The length of it, which is somewhat more than six feet, does indeed favour the received opinion of its having been designed for a coffin; yet, both the height and the breadth, which are each of them about three feet, very far exceed the dimensions, that perhaps were ever observed by the Egyptians, upon such occasions. Those stone coffins which I have seen in Egypt, (and by them, I presume, we may judge of others,) were all of them of *a quite different form* from this pretended one of Cheops; being inscribed with *hieroglyphics*, and made exactly in the fashion of the *mummy* chests, just capacious enough to receive the body. Whereas this, which I am speaking of, is an oblong square, not ending, as the mummy chests do, in a kind of pedestal, whereupon it might have been erected; neither is it adorned with any sacred characters, which, from the great number of coffins that *are never known to want them*, seem to have been a *general* as well as necessary act of regard and piety to the deceased.

"The manner likewise, in which this chest is placed, is quite different from what was perhaps ever observed by the Egyptians, in the depositing of their dead. For the *mummies* always *stand upright*, where time or accident have not disturbed them: whereas, this chest lyeth flat upon the floor, and thereby hath not that dignity of posture, which, we may suppose, this wise nation knew to be peculiar, and therefore would be very scrupulous to deny to the human body. Now if this chest was not intended for a coffin, (and indeed Herodotus tells us that Cheops' tomb was in the vaults below,) we have so far a presumptive argument, that neither could the pyramid itself have taken the name of a sepulchre from it. Nay, provided even that Cheops and others had been buried

nearly one fifth of the entire surface: it is therefore almost impossible to reach the vertex, without the aid of scaling ladders. From the centre to the base, the walling is in many places much bruised; possibly, from some ineffectual attempt to force an entrance. The structure appears to have been surrounded with an area of proportionate extent: the western side is the most perfect, where there are several cells, the

within the precincts of this or any other of the *pyramids*, yet still this was no more than what was practised in *other temples*, and therefore would not destroy the principal use and design for which they were erected. And, indeed, I am apt to think, that there are few, who attentively consider the outer figure of these piles; the structure and contrivance of the several apartments in the inside of the greatest; together with the ample provision, that was made on each side of it, for the reception, as may be supposed, of the priests; but will conclude that the Egyptians intended the latter for one of the places, as all of them were to be the objects at least, of their worship and devotion.

"We are to observe further, that this chest is fixed so strongly in the floor, that a number of persons were not able to move it; being situated, (perhaps not without a mystery,) in the same direction, with the *mouth of the pyramid*, directly to the northward; a position, that was likewise given to the doors of other *Egyptian* edifices." In this situation likewise the TABLE (of *shew-bread*) was placed in the tabernacle. Exodus xl. 22, 23.

SHAW'S TRAVELS.

roofs of which are hewn from the rock, so as to resemble a cluster of pillars. Beyond these, on an eminence at some little distance, there is a succession of vaults, continued in a kind of straight gallery, distinguished by several hieroglyphic figures, not engraved, but raised from the surface in basso-relievo. Some of these have escaped with little damage; the colours are generally perfect, but the finer efforts of the chissel have been partially damaged by mischievous lacerations. They consist, for the most part, in figures of birds and beasts, or other emblems of the popular worship; and there are a few which appear to have a particular reference to agriculture, and the culture of the vine.

The third pyramid has been hitherto impervious, and as its formation is only a miniature copy of the other two, the Janissary hurried us off to what is called the mountain; an accumulation of hardened sand, about a hundred yards from the base of the first. There is here little to engage the attention, besides some small pebbles, impressed with the figure of plants and fishes:—the inference drawn from such appearances it will be unnecessary to repeat. We proceeded from this point to examine the Sphinx,

London Published by Jas Black & Tavistock Street Covent Garden.

Neale Coven Garden

THE SPHINX

Taken Sep.r 1817.

which is seen rising from the sands, at the eastern base of the great pyramid. The bust only is visible, the rest of the body being completely buried. All the features are sadly injured; those which have suffered least, are the mouth and eyes, which exhibit very strongly the character of the Nubian countenance. The figure is, I believe, complex, partaking of the human properties, and those of the lion. The sex has been often described as female, yet the face has no peculiar softness or delicacy; and both the throat and breast are evidently masculine.

What are called the catacombs, are about a hundred yards to the north. It would be to tax your patience unreasonably, were I to add to what has so frequently been stated on this subject. The date of these receptacles has not, I think, been satisfactorily fixed; but some of the decorations seem to be of comparatively modern art. There is in one, a bas-relief image of the human figure, finished with more attention to the elegance of proportion, than I have ever noticed in any early production of Egyptian statuaries.

LETTER XXV.

To S. S****E, Esq.

J'ai déjà exposé comment la difficulté habituelle des voyages en Egypte, devenue plus grande en ces dernières années, s'opposait aux recherches sur les antiquités. Faute de moyens, et surtout de circonstances propres, on est réduit à ne voir que ce que d'autres ont vu, et à ne dire que ce qu'ils ont déjà publié.—Volney.

My dear Sir,

Almost every successive traveller who has visited the pyramids, appears to have thought it necessary to demolish, in part at least, the conjectures of his predecessor, and to establish a theory of his own. The dark industry of antiquity, led by imaginary analogies of names, or by uncertain tradition, has in vain attempted to pierce into the obscurity which surrounds their origin; and the researches of modern learning, after a much longer course of observation, may be said rather to multiply the difficulties than to assist in re-

moving them.[1] The *whole* design of their erection was, perhaps, never *generally* known; but revealed only to a few chosen ministers, whose assistance was indispensable in conducting the mysterious mechanism of those rites, to which they were ostensibly subservient: so that the inscription, which according to Plutarch was engraved upon the base of Minerva's or Isis' statue at Sais, importing that *no mortal had hitherto withdrawn her veil*,[2] is so far from being an idle or extravagant boast, that the recesses of her sanctuary continue still to be inscrutable. For that these edifices were constructed for some purposes connected with the popular worship, there can, I think, be little doubt; that they were applied *also* as cemetries for the illustrious dead, is by no means improbable; but that the largest of the three was ever intended *solely* as a monument to a deceased individual, is a supposition which will scarcely be admitted

[1] One of the Arabian authors has fixed the date of their foundation, three hundred years before the flood; but his statement is otherwise so mixed with fable, that not the smallest reliance can be placed on his assertions.

[2] ΤΟΝ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥΔΕΙΣ ΠΩ ΘΝΗΤΟΣ ΑΠΕΚΑΛΥΨΕΝ.
Plutarch. de Iside et Osiride, Sect. ix.
Ex recensione S. Squire, Episc. [illegible]

by any one who has attentively examined the interior, with all its tortuous passages and inexplicable windings.

Pliny enumerates twelve different writers, who preceded him in an enquiry respecting the origin of these structures; but the discrepancies in their statements, seem to have discouraged the naturalist from all discussion relative to the founders, whom he forthwith indignantly consigns to a merited oblivion.[1]

The extravagant tales which the Egyptian priests rehearsed to Herodotus, were probably adapted to the apparent credulity with which he received their narratives; his accounts, except where supported by the evidence of facts, are therefore surely not entitled to an implicit assent. We are informed by this historian,[2] that Cheops devoted twenty years of his reign in constructing the principal pyramid, and that one *hundred thousand men* were *daily employed* in the labour. To say nothing of the cost that such an army of workmen must bring on the Egyptian treasury, for

[1] Inter omnes vero non constat a quibus factæ sint, *justissimo casu*, obliteratis tantæ vanitatis autoribus.

NAT. HIST. Lib. xxxvi. Cap. 12.

[2] Herod. Euterp.

an object which it is not pretended by that author, was designed for any national benefit, the end will, I think, appear totally inadequate to the means. If we deduct one day from every week, as sacred to religious purposes; and, for the sake of round numbers, multiply 100,000 by 300, we shall have an amount of *thirty millions* of days' labour in each year; and consequently, *six hundred millions of days* in twenty years.

From the great accumulation of sand, it is quite impossible at present to find a horizontal base; but we may assume the space occupied by the largest pile to be coincident with the square in Lincoln's Inn Fields. Now suppose a great proportion of that area to serve as the foundation for a rock several hundred feet in height, and of correspondent breadth; would it require any thing like the time and labour, gravely reported by Herodotus, to produce a quadrilateral structure *incasing this mount*, and gradually diminishing to a point, whose loftiest elevation was two hundred yards? There are many reasons for believing that the entire mass is *not artificial*;[1] and, possibly,

[1] In advancing through the narrow passage, Dr. Shaw discovered, in two instances, the *natural rock* upon which the

the irregular course of the different avenues, was less the effect of design, than a necessary compliance with the direction of the strata.

The historian has certainly collected together several circumstances to give consistency to his narrative, and mentions an inscription he saw on the great pyramid, (but which has not, I believe, been noticed by any subsequent traveller,) declaring, in Egyptian characters, how much was expended in onions, radishes, and garlick, for the labourers; the sum amounted to one thousand six hundred talents of silver. The writing was *interpreted* by the *priests*, who when they "drew on their invention" for a good current fiction, knew doubtless how to "forge indorsements as well as the bill." But do they not, in this instance, appear to injure their credit by offering too much security?

To recruit the exhaustion of his exchequer, the monarch is related to have had recourse to a most extraordinary expedient: he commanded his daughter to prostitute her person for hire. The princess, it is

superstructure rests. The lower chamber also, together with the well, whose mouth is on a level with it, appeared to him to be of the same substance and contexture.—*See Physical and Miscellaneous Observations in Egypt.*

added, very dutifully complied with the order of her father and sovereign; but, at the same time, designing to leave an imperishable monument of her filial devotion, she required each lover to present her with a stone, towards erecting the structure she contemplated. *Thus she was enabled to rear that pyramid, which stands between the two others!!*—But it would be useless to pursue these extracts.

Diodorus' account is scarcely more satisfactory; he states the chief pyramid to have been built by Chemmes, the eighth king from Remphis, but notices an important discrepancy between the historians and the traditionary statement of the inhabitants.[1]

The reports furnished by Strabo and Pliny are not reconcileable with existing appearances; and the description, by the last-mentioned writer, of the well, and the extravagant dimensions he assigns to the Sphinx, are sufficient to throw an air of discredit over every part of his testimony.

The purpose to which these structures was applied seems equally to have eluded the researches of antiquity. Pliny is of opinion that they were either monuments erected to gratify the vanity of the Egyptian kings,

[1] Lib. i. cap. 5.

or that they were made an expedient to give support and employment to a redundant population. This is surely a very unsatisfactory solution—the great labour observable in arranging the interior, and the cautious mechanism displayed in the distribution of the passages, sufficiently indicate that some mysterious solemnity was connected with their formation. Let any one peruse the description of the cave of Trophonius at Lebadœa, as detailed by Pausanias, with all the apparatus of narrow cavities and architectural labyrinths, and he will perhaps be of opinion that the different adyta discoverable in the pyramids were made subservient to a purpose, similar to that which was afterwards so successfully introduced in Greece.[1]

Many plausible reasons have, undoubtedly, been assigned for the conjecture, that the pyramids were, in part at least, intended for sepulchres; and Volney has pursued the Greek word πυραμὶς with much ingenuity through all its etymological gradations, till he finds it identified with the oriental compound *bour-a-mit,* A CAVE OF THE DEAD.[2] The learned traveller

[1] See the Appendix.

[2] Voici la marche de cette étymologie. Le mot français *pyramide*, est le grec *pyramis, idos;* mais dans l'ancien grec,

is not so happy in his statement, where he asserts that the tombs of Absalom and Zechariah, in the valley of Jehoshaphat, had the pyramidal form given to them expressly to preserve a resemblance to the sepulchral monuments of Egypt. Had he ever visited Jerusalem, a city whose name appears always to awaken

l'*y* étoit prononcé *ou;* donc il faut dire *pouramis.* Lorsque les Grecs, après la guerre de Troye, fréquentèrent l'Egypte, ils ne devoient point avoir, dans leur langue, le nom de cet objet nouveau pour eux; ils dûrent l'emprunter des Egyptiens. *Pouramis* n'est donc pas Grec, mais Egyptien. Or, il paraît constant que les dialectes de l'Egypte, qui étoient variés, ont eu *de grandes analogies* avec ceux des pays voisins, tels que l'Arabie et la Syrie. Il est vrai que dans ces langues, *p* est une prononciation inconnue; mais il est de fait aussi que les Grecs, en adoptant des mots *barbares,* les alteraient presque toujours, et confondaient souvent un son avec un autre à peu près semblable. Il est de fait encore, que, dans des mots connus, *p* se trouve sans cesse pris pour *b,* qui n'en diffère presque pas. Dans cette donnée, *pouramis* devient *bouramis.* Or, dans le dialecte de la Palestine, *bour* signifie *toute excavation* en terre, une *citerne,* une *prison* proprement *souterraine,* un *sepulcre.* (Voyez *Buxtorf, Lexicon Hebr.*) Reste *amis,* où l'*s* finale me paraît une terminaison substituée au *t,* qui n'étoit point dans le génie grec, et qui faisait l'oriental, *a-mit, du mort;* BOUR-A-MIT, *caveau du mort.* Cette substitution de l'*s* au *t,* a un exemple dans *atribis,* bien connu pour être *atribit;* c'est aux connoisseurs à juger s'il est beaucoup d'étymologies qui reunissent autant de conditions que celle-ci.

recollections most uncongenial to his feelings, he could not possibly have described those venerable ruins in terms conveying a representation so dissimilar to their actual appearance.

A recent traveller of distinguished reputation, has hazarded a conjecture that the great pyramid was intended as a mausoleum for the *Patriarch* JOSEPH. But, not to mention other reasons, which militate against such idea, would the author of the pentateuch, who has described with such minuteness the extraordinary events in the life of Pharaoh's minister, have omitted so material a circumstance connected with the honours bestowed on him at his decease? Indeed the total silence of the scriptures on the subject of the pyramids, appears conclusive as to their date being subsequent to the age of Moses. Is it conceivable that those vast efforts of human labour, which have been the wonder of all succeeding ages, should be altogether disregarded by a person who knew so perfectly how to appreciate their structure, and who from the circumstances of his education had peculiar opportunities of examining their contrivance? A variety of motives were probably combined in their elevation, and possibly they may not have been without some astronomical

object; but their pointed summits preclude the idea that they were ever intended as observatories; neither is the situation particularly adapted for such purpose. It has been remarked that as the sun enters the equinoctial signs, his disc appears as if placed on the apex, to a spectator who reclines in an attitude of adoration at the portal: unless such appearance is accidental, is not this an additional reason for concluding that these enormous masses were reared for some far nobler purpose, than to perpetuate the memory of a deceased monarch? May we not rather infer that they were dedicated to the mysterious worship of an Almighty Architect, and that the Deity "who was typified by the outward form of the pile," had solemn rites consecrated to his worship within?[1]

[1] At the period of their foundation, the face of the adjoining country was in all likelihood totally different from the appearance it now exhibits; and the pyramids were probably seen to rise from spacious areas, surrounded by lofty walls or galleries, enriched with appropriate embellishments. Dr. Shaw is of opinion, that the original design of the entrance was never completed, the stones being placed archwise, and to a greater height than seems necessary for so small a passage; and a considerable space being left on each side, by the discontinuance of several of the parallel rows of steps, which are elsewhere carried entirely round the building, appear to indicate an intention of erecting a large and magnificent portico.

LETTER XXVI.

To Sir G. E——t, Bart.

Cairo.

Dear E——,

The greatest extent of Cairo, in the direction of north to south, is between four and five miles; the buildings from east to west are comprised within half that distance. From the hill of Mocatta, which rises immediately above the city, its general outline may be distinctly seen; but the streets are, for the most part, so extremely narrow, that it is quite impossible from that eminence to discern their intersections. The most striking objects are the mosques, of which there are said to be nearly three hundred: a few of these are very floridly decorated, and resemble the elaborate lightness in some of our most finished specimens of gothic. One circumstance, which cannot fail to arrest the attention of a European, is the profound silence that pervades almost every quarter of this vast capital.

Even the bazaars have not much of the bustle of commercial activity, and the "busy *hum* of men" is absolutely unknown. In such a community, the voice of the Iman from the minarets, summoning the faithful to their devotions, is never drowned by the heavy rumbling of waggons, or lost in the clatter of more splendid equipages. With the sound of the bell, whose "iron tongue and brazen mouth" awaken in other countries sentiments of awe and devotion, the inhabitants of this associate no idea but disgust or horror; and maintain that a sense of religion is far more effectively kindled, by a reverential repetition of the name and attributes of the Supreme Being.[1]

The comparatively elevated situation of the buildings is, no doubt, conducive to the health of the

[1] A young Turk, in whose intimate society the writer passed nearly a month, and in whose generous and confiding friendship he found a resource in all occurrences of difficulty, explained to him the formula in use on such occasions. The original Arabic cannot be adequately represented in European characters; but the following version, which is given under the disadvantage of a double translation, will sufficiently explain its purport:—*God is great. I acknowledge the unity of the Godhead. I proclaim Mahomet to be his apostle. Come, let us fall down in prayer and adoration. God is mighty. God is God alone.*

inhabitants; but their distance from the river is attended with many disadvantages. The inconvenience has, in some measure, been repaired by a canal, which is indeed only practicable during the flood; at other seasons it is worse than useless, and becomes offensive to the senses of sight and smelling: it is however capable of being rendered permanently ornamental, if not of constant utility.

All the principal streets are regularly closed by massive gates at each extremity, every night: an ordonnance of infinite service in securing the public tranquillity, and to which the inhabitants seem perfectly reconciled. The government is, of course, a pure despotism, and what we understand by the term CONSTITUTION, has here neither "a local habitation nor a name:" the processes in the halls of Justice are, of consequence, often very summary, and "the law's *delay*," is an evil not very generally felt. Minor offences are visited with the penalties of mutilation; but such as are marked by any circumstances of atrocity, seldom escape without death, the culprit being hung in some of the public streets, or near the scene of his delinquency, and not unfrequently over the doorway of the person he has injured. The Turks have

the reputation of being a humane people; and except where their passions are inflamed by some excitement of enthusiasm, are seldom led to the commission of any act of cruelty. Murderers are, therefore, viewed with every aggravated sentiment of horror and detestation: the carcase of the condemned criminal is taken to the highway, where the head is severed from the trunk, and both are exposed during three days, to the curses and execrations of the passenger. Guards are appointed to prevent the body being seized by the relations of the culprit, and the putrid remains are left to be devoured by dogs.

The whole of the land of Egypt is the personal property of the Pasha, who may be considered one of the richest individuals on the globe. Certain portions or districts into which the country is divided, are farmed by cultivators, whose tenures are various, but seldom of long duration. The present ruler is called Mahomet Ali. His history is remarkable, being distinguished by those romantic and often affecting incidents, which were perhaps inevitable in a career, that commencing with the humble despotism of a pirate, has been crowned with the possession of sovereign

power. He is now about forty-five years old. Of his three sons, the youngest, to the great affliction of his father, whose character he most resembled, and whose talents are reported to have been of the highest order, died a short time since, a victim to the plague. The eldest has the government of Mecca, and is combating the Wahabites with great skill and success, almost every day furnishing some detail of his victories. The other son, Ibrahim, assists the Pasha in the administration of the capital, and has the government of Boulac.

The action which chiefly tarnishes the character of Mahomet is the massacre of the Mameluke chiefs. Something like the following attempt at palliation, is circulated by his avowed apologists.—The scattered tribes, when collected en masse, are said to amount to eight or ten thousand, all of them devotedly attached to their respective leaders. From their numbers and desultory habits, they were a constant source of annoyance to the government, and it was a favourite object of Mahomet's policy to win them to his interests; or at least to establish the relations of friendly intercourse: and he has been heard to declare he would willingly have

relinquished one third of his possessions to have effected some accommodation. But all his efforts were fruitless: the chiefs universally rejected his overtures, and would suffer no treaty to be binding. While affairs were in this situation, the period of the annual journey to Mecca was fast approaching: to have neglected this discharge of what is universally regarded as a religious duty, would have put to hazard the allegiance of his native subjects, and must have inevitably produced a rupture with the Porte; and, on the other hand, to leave his capital, exposed to the enterprise of so formidable a band of marauders, would be little less than a virtual surrender of his authority. In such exigency he had recourse to one of those barbarous expedients, of which the *early* history of almost every country may furnish some example. The heads of the different tribes were invited, with the most pressing cordiality, to a solemn banquet at the citadel. On a given signal the gates were closed, and nearly four hundred were massacred by the Albanian guards. The tribes, deprived of their leaders, fled to the mountains of Nubia, and all Egypt is delivered from their depredations. Though the end has been so success-

ful, the means by which it was accomplished are reported to occasion many bitter reflections to the projector; but in a mind so constituted, and occupied by the active administration of an extensive territory, "the access and passage to remorse," is, I suspect, for the most part closed.

LETTER XXVII.

To Sir G. E——t, Bart.

Cairo.

Dear E——,

After all that has been written and published on the subject, we are still very much in the dark on many interesting points of the Turkish character. The habitual reserve in which the Grandees shroud themselves, the *defensive* haughtiness of their carriage, and the feeling of contemptuous detestation with which the more rigid regard all such as are opposed to the tenets of their prophet, have conspired to throw an almost insuperable obstacle to any social intercourse with foreigners. Individuals, however distinguished by rank and affluence, will find, that to have been considerable in their own country, is no infallible passport to the society of persons of consideration, either here or at Constantinople: it is, doubtless, a very important recommendation, and will be of much service

in smoothing many preliminary difficulties; but the easiest mode of obtaining access to all ranks and degrees—from the sultan on the throne to the slave in the dungeon—is a reputation for skill in the science of medicine. To proficients in the healing art, the inmost recesses of the seraglio are thrown open, the haram itself disclosed; and although the practitioner may be said in some measure to prosecute his labours with the bow-string about his neck, yet, if he has common discretion, he will be sure to meet eventually with the most liberal protection and encouragement.[1]

The life of that particular class, whose possessions, without being so colossal as to render them an object of jealousy to the government, are sufficient to procure

[1] Whoever visits any distant quarter of the Turkish dominions, would derive incalculable advantage from being provided with a store of the safest and most approved medicines; prudence and humanity are alike interested in their proper application. From certain occurrences, in which the writer and his associates were personally interested, during an excursion on the plains of Troy, they were induced to imagine, that any person, *skilled* in physical knowledge, who could devote a short time, gratuitously, to attention on the sick and infirm, would be received with a degree of respect and enthusiasm, amounting almost to adoration.

A few cursory observations on the actual state of the Troad, may be seen in the Appendix.

an unrestrained indulgence to their pleasures, appears to be one dull round of monotonous uniformity. The individual rises commonly with the sun, and as he usually reposes without undressing, his toilet is very soon dispatched. Coffee is then brought to him with its invariable accompaniment, a pipe; an instrument with which he amuses himself, till the avocations of the day compel him to some more active exertion. The time of dinner is variable, but seldom later than eleven or twelve o'clock: it is always followed by the siesta—so that, if, as some philosophers contend, the *vis inertiæ* is as necessary in the moral as in the natural world, its neutralizing properties are here felt in the most complete state of unresisted operation.

In the evening, the wealthier classes divert themselves with the dancing exhibitions of their slaves, or attend some imperfect efforts at dramatic representation; in which, by the bye, the laws of decorum are said to be as little regarded as those of Aristotle.

But it is on horseback, that a Turk is seen to the greatest advantage. When seated on a favourite charger, he instantly discards his constitutional indolence, and appears as if incorporated with the animal he bestrides, whose rapid movements and graceful

evolutions, seem less the effect of coercion, than a generous sympathy towards the "friend that owns him."[1]

The graver sort frequently repair, towards the decline of the day, to particular coffee-houses, where a numerous party will listen to the narrative of an individual, chosen from the circle, with the most profound and respectful attention. These tales, which sometimes exceed two hours in duration, are by no means destitute of interest, and have always a pointed moral. This class of improvisatori never, indeed, soar into the region of politics, or seek to bewilder their audience with brain-sick visions of "human perfectibility," and the romantic raptures of a republican

[1] The horses most commonly in use are rather low, seldom rising to fifteen hands; they are generally of a firm, compact figure, and appear more calculated for fatigue than fleetness. The better sort of the Arabian breed are beyond description beautiful, and held to be above the price of rubies. Many anecdotes are told of the romantic attachment to these animals by the families with whom they are reared, and with whom they become in great measure domesticated.

The reader will recollect the pathetic address of Mezentius to his war-horse Rhæbus*—but those are tame expressions, compared with the rapturous terms of endearment, applied by an Arab to his favourite courser.

* Æneid x. 861.

millennium; but their little histories abound with incidents that irresistibly engage the affections, by the lofty feeling of generosity which they inculcate, and the varied examples they produce, of courage, activity, and resignation.

I will not weary you with a repetition of the many fine things which have been both said and *sung*, on the streets, mosques, and palaces which are to be found here. Every great capital has something equivalent to these; but there are, in fact, in this city, very few structures calculated, externally, to arrest a stranger's attention. We are here almost constantly reminded of the *tenth century*, and no where recognize the improved state of modern towns, where architecture displays her embellishments, in the regularity of streets and distribution of squares. The houses frequently rise to three stories, with flat terraces; many of these are built of ill-dried bricks, but the better kind are constructed of materials dug from the quarries of Mocatta. The climate makes it a primary consideration, as much as possible to counteract the influence of the sun. To effect this, the façade is broken into a variety of angular points, and, in some instances, the roofs are made to project to an extent, which acts as a perpetual

screen. The ornaments of the interior are necessarily dependent on the taste, caprice, and affluence of the individual proprietor, though there are certain formalities common to all. The dwellings of the rich and powerful are decorated with much cost and barbarous splendour; the ceilings are profusely loaded with gold, and the wainscoting inlaid with ivory, mother of pearl, ebony, and coral. Some of the saloons are lofty and spacious, the ceiling being terminated by a dome pierced with a variety of apertures in the figure of stars: from thence the light is transmitted through different coloured glasses, the rays of which fall on a marble vase, that is constantly overflowing with living water. The floors are a sort of Mosaic, composed of marble and china, except in those apartments which are strewed with carpets. In particular chambers, something resembling a sofa, called a divan, is carried round three-fourths of the room—this is usually covered with very sumptuous furniture, but in a few instances a preference seemed to be given to black velvet, bordered with a deep fringe—this colour, I understand, is selected, as presenting a marked contrast to the radiant features, which are there contemplated unveiled.

After Savary's description of the baths, it is im-

possible to resist the temptation to visit them—it is equally impossible to realize the fictions of that enthusiastic writer. The following is an account of his sensations on quitting the sudatory: "Il semble que l'on vient de naître, et que l'on vit *pour la première fois.* Un sentiment vif de l'existence se répand jusqu'aux extrémités du corps. Tandis qu'il est livré aux plus flatteuses sensations, l'âme qui en a la conscience jouit des plus agréables pensées. L'imagination se promenant sur l'univers qu'elle embellit, voit par-tout de riants tableaux, par-tout l'image du bonheur. Si la vie n'est que la succession de nos idées, la rapidité avec laquelle la mémoire les retrace alors, la vigueur avec laquelle l'esprit en parcourt la chaîne étendue, feroient croire que dans les deux heures du calme délicieux qui suit ces bains, on vit un grand nombre d'années." This is of itself almost enough to make one undertake a journey from London to Grand Cairo; yet, for my own personal gratification, I would prefer floating on the transparent waters of the Thames, to all the incense and perfumes of the east.[1]

[1] Volney, who seems to have been visited in the progress of his tour, with the same *ardour of temperament,* which dis-

The African traveller, who has assumed the style and title of Sheik Ibrahim, did me the favour to call at my lodging this morning. His talents and character are well known to you; I will only add, that his manners are affable and engaging, though tinctured with the gravity peculiar to oriental nations. In the course of his conversation, he made some interesting remarks respecting the passage of the Israelites through the desert: these I should injure by any attempt to detail; but they struck me as very forcibly illustrating that most important and eventful period of the Jewish history. The gentleman who accompanied him mentioned, among other subjects of recent information from Europe, the death of Madame De Stael.[1]

tinguished Mathew Bramble, Esq. describes *his* sensations on leaving the bath, in these terms:

"Il m'a donné des vertiges et des tremblemens de genoux, qui durèrent deux jours. J'avone qu'une eau vraiment brûlante, et qu'une sueur arrachée par les *convulsions du poumon*, autant que par la chaleur, m'ont paru des plaisirs d'une espèce étrange; et je n'envierai plus aux Turcs ni leur opium, ni leurs étuves, &c."

[1] The decease of this celebrated lady has made a void in the literary circles of Europe, which will neither be speedily forgotten nor repaired. While resident at Geneva in 1816, the writer had the fortune to be occasionally thrown into her society, and was received with much kindness and courtesy

The inflammation in my foot has been so far subdued, that I hope in a very few days to proceed towards Alexandria. I am indebted for its present healthy appearance, to the kindness of a young English surgeon, who could not be prevailed on to accept any pecuniary compensation. The name of this gentleman is, I believe, R—c—i. He has not long been resident in this city, but I trust he will soon receive that encouragement in his professional pursuits, which his skill and benevolent character appear peculiarly to merit.

at Copet: his introduction at that place was procured by means of a billet, so characteristic of Helvetian politesse, that the reader may be amused by its insertion:

"Madame la Baronne,

"Un jeune Anglais,—(here follow the usual complimentary expressions,) Monsieur J*******, a le plus grand désir à vous faire sa cour. J'ai beau lui dire que personne n'étoit moins propre que moi à lui rendre ce bon office;—il insiste: je me rends; et *je le mets à vos pieds, malheureux de ne pouvoir m'y mettre moi-même.*"

LETTER XXVIII.

To Sir G. E——t, Bart.

Rosetta.

Dear E——,

We arrived here in the afternoon of the third day, from our quitting Cairo. The wind was directly against us almost the whole of the passage, and occasionally rather violent, but we moved on by the force of the current; though, under such circumstances, the progress was sometimes scarcely perceptible. Our bark was sufficiently spacious, but rather singularly adapted for the purpose to which it is applied—it had four rowers, who were of very little service, and two sails that were absolutely of none. The wind and the stream in some measure neutralize their respective powers: in the mean time, the helm is quite unmanageable, and the vessel swings round in irregular circles, impelled alternately to each side of the river.

The first place which we passed, of any importance,

is called Onardan; and at ten miles distance is another town, of less extent, named Térrané; seven or eight leagues to the west of which, the monastery of St. Macarius was situated. In the course of four hours more, we came off Nadhir, placed near the entrance of the canal of Menouf, which connects this arm of the Delta with the Damietta branch.

We remained stationary during the night; for the crew having moored the vessel on the right bank of the river, at a point remote from any habitation, slept till the dawn without any interruption. I was prevented enjoying the same luxury by the incessant incursion of rats, who seemed to make the cabin exclusively an object of attack. In the afternoon of the following day, the boatmen, who had smoked away all their tobacco, protested that the wind would for some time baffle every effort to advance—they therefore very deliberately haled the bark into a narrow recess, and proceeded to an adjoining town in order to purchase fresh provision for their pipes. During their absence, I walked at the outskirts of the village, where I met several rural nymphs, entirely unencumbered with any part of the drapery in which poets and painters array them. Two of those young ladies were

prevailed on to partake of some almonds, which I offered with much decorous respect: though destitute of the slightest covering, they did not betray the least embarrassment at the presence of a stranger, or seem conscious that their appearance was in any degree calculated to excite surprise. One of them was very elegantly formed—but with all becoming deference to the taste and discernment of M. Savary, an artist would scarcely have selected either to sit for the portrait of Nausicaa.

The second night we proceeded without interruption; the wind nearly died away, and the vessel's course became very sensibly quickened. Soon after eleven we traversed the mouth of the canal, formed by Alexander, to effect a communication between his new city and the Nile—though long since disused, the channel might easily be restored; and the present Pasha is said to have expressed an intention of re-opening so important a passage.

As we approached towards Deirout, the river very visibly decreased in width; but the banks seemed clothed with a richer verdure, and the adjoining lands appeared more carefully tilled. We reached this place at three o'clock, and soon found that the usual diffi-

culties of a first arrival had been anticipated and removed by the active civility of the British agent, Signor Lenzi.

Rosetta, or Rachid, as the Arabs call it, is pleasantly situated on the left bank of the western branch of the Nile. The quay is extremely spacious, and the store-houses and other public buildings appear well planned, and give to this part of the town an approximation to European neatness and elegance,—the interval is, however, still very distant. The environs are embellished by some extensive gardens annexed to the residence of the governor—though at present much neglected, the voluptuous taste which designed them is sufficiently visible. The general appearance of the interior of the city is not calculated to confirm the first favourable impression. Almost every quarter presents some mark of barbarism, the walls of many of the buildings being pieced with broken fragments of the cornice or frieze of some ancient temple, and the vestibule being formed by inverted shafts of columns, where the capitals are universally applied as the base. The inhabitants are said to amount to twenty-five thousand;—as the extent of the place is rather more than a league in length, and nearly a

mile in its greatest breadth, you can judge whether this is an improbable estimate. Commerce seems peculiarly to flourish here; indeed, the transportation of foreign goods to Cairo, and the conveyance of native productions to Alexandria, would necessarily give to this port an appearance of activity beyond what may be observed in other Egyptian towns.

The vessels employed between Rosetta and Alexandria, are called *scherms:* they have no decks, but are of great depth, and carry a latine sail. The passage is frequently fatal. Just where the Nile discharges itself into the Mediterranean there is a bar, above a league in extent, called the *bogaz;* a term expressive of the ruffled appearance of the waters. This bar is in many parts extremely shallow, and the constant shifting of the sands renders it often difficult to find an opening to admit a single vessel. As I have expressed a wish to reach Alexandria with as little delay as possible, the Consul strongly dissuades me from undertaking the journey by water: for as the distance is not much more than thirty miles, we may safely calculate on arriving there in a few hours by land—but on board one of those treacherous *scherms*, the luckless voyageur may be kept dancing

about the coast for several days. Very few arguments were sufficient to make me give a preference to the sands of the desert—and we shall probably, therefore, commence our route early to-morrow, or the day following.

LETTER XXIX.

To Sir G. E——t, Bart.

Alexandria, October, 1817.

Dear E——,

Though it is more than a fortnight since we arrived here, I have scarcely been able to quit the city walls, or indeed to move out of my chamber.

The passage across the desert may be accomplished without much exertion, in twelve or fourteen hours; but as we did not leave Rosetta till late in the morning, it would have been difficult to reach this place in time for admission. I passed the night, therefore, in a solitary hovel, near the bay of Aboukir.[1]

[1] No Englishman can ever pass with indifference near this part of the coast, which was the scene of one of Lord Nelson's most splendid victories.—"To have been born in the same land," says Mr. Cobbett, "and to have lived in the same day with Lord Nelson, whose public conduct is in

Early the next day we pursued a route by the sea-side, and without any incident deserving notice, arrived at

every respect fit to be holden up on high, as a light to the living, and to the children yet unborn, is no small honour to us; not to have lamented his death, would have argued a want of every just and generous sentiment; and not to have honoured his remains and his memory, ingratitude unexampled in the annals of the world."

Political Register, January, 1806.

The reader will, perhaps, pardon the insertion of another eloquent tribute to this most distinguished commander, whose noble example should be as immortal as his name:—

"——Lo! where *Nile* from Egypt's fertile shores,
Swollen to the sea his deluged current pours!
The din of battle sounds—near seats of old,
Where seers and saints immortal tidings told,
An atheist warrior with gigantic pride,
The armies of the LIVING GOD defied;
BRITANNIA's sons the threat with horror hear,
And fearing heaven, disclaim all other fear;
By valour fired—by gallant NELSON led,
Free to the winds their red-cross banners spread.
In vain the close-moor'd fleet their anchors keep,
A massy bulwark floating on the deep;
In vain tremendous, from the circling shore,
With brazen throat the thundering batteries roar;
Down sinks the baseless vaunt of atheist pride,
The victor's spoil, or 'whelm'd beneath the tide.
And wild *Arabia's* desultory bands,
The fight surveying from the neighbouring lands,
With shouts of triumph hail the conquering host.
And Albion's fame illumines Egypt's coast.

"Ah, gallant heroes! in this glorious strife,
Who purchased deathless fame with transient life;

Alexandria soon after ten o'clock. The outer gate leads to an inclosure that presents a scene of wretchedness, unequalled even in this land of desolation. A considerable part is occupied by ruined cottages and prostrate temples: the mouldering remains of ancient splendour lie mingled in confused masses, with the havoc of modern rapine.[1] The walls which encompass the area have been lately renewed: they seem planned on the same principle as European fortifications, but very inferiorly executed. Just as I was passing the draw-bridge of the second gate, a long string of camels, heavily loaded with merchandize, stalked from under the arch. The space was not sufficiently wide to admit a free passage, and it was too late to attempt retreating; for as the beasts pressed forwards, a projection in the furniture of the foremost having become entangled with a part of my dress, I was forcibly

No tear of pity dims your valour's pride,
In Heaven's and Europe's cause who bravely died.
O'er the blue wave that shrouds th' illustrious dead,
Her amaranthine wreaths shall Glory shed;
Angelic strains shall chaunt your bless'd decease,
And seraphs hymn ye to the realms of peace."

[1] Some of the columns appeared to be formed of the same material with the few which are still to be seen in the beautiful plain of Troy, on a gentle rise about half a mile north of the Scamander.

dragged from the saddle, and not being able to detach my foot from the cord which was applied by way of stirrup, the wound in my instep was torn open afresh, and the original injury severely aggravated. But in the attentive civility and considerate kindness of the English consul, Mr. Lee, I have found every thing to relieve the uneasiness of confinement, and almost to reconcile me to the disaster.

The only object I have yet been able to examine is the celebrated relic, usually known by the name of POMPEY'S PILLAR. The propriety of such title has been frequently denied, and the inscription on the south-west side, which was accurately taken by some English officers, appears decisive in favour of another claimant. Savary rejects the idea of its having been erected in honour of Cæsar's rival, as no mention is made of the circumstance either by Strabo or Diodorus; and quotes the authority of an Arabian writer, Albufeda, to prove that it was inscribed to the emperor Severus. In support of this opinion he recites, as an historical fact, that Severus on his visit to Alexandria released the citizens from the caprice and oppression of a single magistrate, revised their laws, redressed their grievances, and instituted a more equi-

table form of government, to be conducted by a senate chosen from amongst themselves. "Cette colonne fut une marque de leur gratitude; l'inscription grecque à moitié effacée que l'on y voit du côté de l'occident, lorsque le soleil l'éclaire, étoit *sans doute* lisible du temps d'Albufeda, et conservoit le nom de Sevère." —Volney adopts this conjecture.

The only letters I could discover with the naked eye, were ΔΙ: but a preparation of plaster, applied under the direction of the English officers, has furnished the means of deciphering the whole. The legend is engraved in the usual ill-conceived style of ancient inscriptions—a clumsy arrangement, which exhibits the characters all confusedly joined together, as if they were designed for any other purpose than that of being understood.

ΤΟ . . . . ΩΤΑΤΟΝΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝΠΟΛΙΟΥΧΟΝΑΛΕΞΑΝΔΡΕΙΑΣ
ΔΙΟΚ . Η . ΙΑΝΟΝΤΟΝ . . . . ΤΟΝ
ΠΟ . . . . ΕΠΑΡΧΟΣΑΙΓΥΠΤΟΥ.

The first step towards attempting an interpretation, is to separate the letters into distinct words. This has been done with much ingenuity by a French

Professor, of the name of Jaubert, and is detailed at length in an article of the National Encyclopædia.

1. ΤΟ . . . ΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
2. ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑϹ
3. ΔΙΟΚ . Η . ΙΑΝΟΝ ΤΟΝ . . . . ΤΟΝ
4. ΠΟ . . . . ΕΠΑΡΧΟϹ ΑΙΓΥΠΤΟΥ.

I subjoin an extract from the observations of M. D'Ansse de Villoison.[1]

TO in the first line appears to be evidently a corruption of *τόν*. It is equally clear that ΩΤΑΤΟΝ is the termination of an epithet applied to the Emperor Diocletian—but to discover the exact word, it will be necessary to look for some superlative, the antepenultima of which is formed by an *omega;* (and not by an *omicron*, which would be far less difficult.) The term must also be such as may appear peculiarly appropriate to this prince. M. D'Ansse imagines the expression used on this occasion to have been *ὁσιώτατον*, "most sacred." To obviate any objection which might arise from the singularity of such an epithet, the ingenious Savant proceeds to state, that he has seen the same applied in a Greek inscription discovered in

[1] Fragment d'une lettre de J. B. G. D'Ansse de Villoison, Membre de L'Institut National de France, au Professeur Millin.

the vale of Thymbra, near the plain of Bounarbachi, and mentioned by Chevalier. The words there used, are ΤΩΝ ΟCΙΩΤΑΤΩΝ ΗΜΩΝ ΑΥΤΟΚΡΑΤΟΡΩΝ ΔΙΟΚΛΗΤΙΑΝΟΥ ΚΑΙ ΜΑΞΙΜΙΝΙΑΝΟΥ.

In the second line, ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑC, may be interpreted, "The Protector, the tutelary genius of Alexandria." The Athenians distinguished by the name of πολιοῦχος, their guardian goddess, Minerva.

In the third line, the restoration of Λ and T in the vacancies after K and H, will give the name ΔΙΟΚΛΗΤΙΑΝΟΝ in its perfect form. The deficiency between ΤΟΝ .... ΤΟΝ may be supplied by inserting CEBACTON, Augustum. Diocletian is described in several medals by the epithets εὐσεβὴς, and σεβαστὸς, *pius, Augustus;* and by that of σεβαστὸς in almost all, particularly those of Alexandria.

In the fourth and last line, ΠΟ is probably an abbreviation of Πόβλιος. Perhaps the initial letter of the following name, now entirely effaced, of this Egyptian prefect, was an M, and, having been improperly connected with the preceding characters, gave rise to the supposition that ΠΟΜ was an abridgment of ΠΟΜΠΗΙΟC.

Whether such conjecture is well or ill-grounded, the historians, who describe the reign of Diocletian, afford no clue to discover the name of this magistrate, and consequently it is quite impossible to supply the trifling hiatus, which remains in the inscription. Its *date*, if we allow the foregoing arguments, may be ascertained within a few years. M. D'Ansse de Villoison assigns it to 302, and supposes it to refer to a very plentiful distribution of bread, given in a season of severe distress to the impoverished citizens, by the personal bounty of the emperor—an act of liberality, which might justify the character implied in the word πολιῦχος.

The difficulties of this famous inscription thus appear to be completely removed—it remains only to give the characters in modern use, and to subjoin a Latin translation:

Τὸν ὁσιώτατον ἀυτοκράτορα
Τον πολιῦχον Ἀλεξανδρίας
Διοκλητιανὸν τον σεβαστὸν
Πόβλιος . . . . ἔπαρχος Αιγυπτη.[1]

Sanctissimo Imperatori
Patrono Conservatori Alexandriæ,
Diocletiano Augusto,
Publius . . . . Præfectus Ægypto.

[1] Some word must of course be understood to govern the accusative, which we may suppose to be either ἀνέθηκεν,

The position of the column is on an eminence at a short distance from the outer gate—the ground immediately joining, is abrupt, rugged, and desolate. To an unpractised eye, the base appears disproportionably narrow, and the capital overloaded. The shaft is still almost perfect, retaining throughout a beautiful polish, except in two or three points, where the surface has been scarred by the discharge of cannon, against that part of the circumference which faces the sea. It has also been slightly injured in an opposite quarter, by the adjustment of some scaffolding, which was applied a few months since for the purpose of ascending to the summit. Among other adventurous curiosi, an English lady is reported to have mounted the scaling ladder. I could not learn whether they observed any indication that the capital ever supported a statue: it appears, I think, as if designed for some such purpose.

The inscription is on the southern side of the pedestal:—what has been stated above is, of course, meant only to apply to the dedication, comprised in

ἀνέϛησεν, ἐτίμησεν, or some other term of like import, to imply that the pillar was consecrated to the glory of the emperor. This ellipsis is very common in ancient Greek inscriptions, and seems to have been followed by the Romans, who, on similar occasions, frequently omit the word POSVIT.

the characters there transcribed: the date of the pillar itself, is of more remote antiquity; but the Corinthian order of the capital will confine it within a known æra. It is by no means improbable, that this celebrated relic may have been applied as the vehicle of eulogium to other potentates, besides Severus, Adrian, and Diocletian, who were successively displaced by some new object of gratitude or adulation.

It is confidently said here, that Buonaparte gave orders for inscribing the names of all those of his army, who had fallen in the battle of Alexandria, on the most conspicuous part of the column, and for interring their remains at the base; a design which he was afterwards compelled to relinquish, by the pressure of more important considerations.

About noon the two characters, which can be discerned without the aid of a glass, become visible: at that hour, the rays of the sun falling directly in their front, exhibits them with some appearance of brightness. It is by no means improbable that the other sides of the pedestal were also inscribed, though time may have rendered the impression indistinct. On the north-west aspect, near the northern angle, there is an indenture resembling the narrow recesses

usually prepared for the reception of a tablet. No vestige of any letters can now indeed be traced; but the small grains of sand, driven for ages against the surface by the prevalence of the winds in that quarter, will sufficiently account for their total disappearance.

About a furlong below the mound on which the column is raised, the ruins of the hippodrome may be discovered. The circus in its formation resembles that of every place set apart for exhibitions of this kind, which I have noticed in Greece and Italy: in all these the space seems far too contracted for the full exertion of a horse's power. The ancients do not appear to have ever thought of matches against time; probably from their imperfect mode of computing its subdivisions.

The two granite obelisks, called *Cleopatra's needles*,[1] are very near the beach, and within the enclosure of the outer walls: one of them only is upright; the other seems to have been thrown by some violent convulsion, a considerable part having become bu-

[1] The origin of this term has not been explained: their form bears no resemblance whatever to the implement of housewifery. They appear much more like elongated wedges; but are in fact quadrangular, and tapering to a point, which is terminated by a small pyramidal figure.

ried beneath the sand: this was removed a few years since, so as to afford the means of taking an accurate admeasurement of the block, which is ascertained to be sixty-six feet in length, and seven feet square at the base. The two are conjectured to have formed a part of the entrance to Cleopatra's palace: their form is, I think, any thing but graceful; both were covered with hieroglyphics, which on the north and west sides are still in good preservation, but towards the east and the south, they have been completely effaced. The weight of one of these masses must be very considerable: Lord Cavan, however, undertook to transport that which is prostrate to England, and several of our officers subscribed in furtherance of the scheme; but the attempt was afterwards found impracticable.

LETTER XXX.

To Sir G. E——t, Bart.

Alexandria, October, 1817.

Dear E——,

If the gorgeous description left by Strabo,[1] of ancient Alexandria, is to be implicitly relied on, the metropolis of lower Egypt must have infinitely surpassed, in beauty and magnificence, the eternal city herself. The modern town has little to recommend it beyond its name: it is built on the narrow tongue of land which connects the Pharos with the Continent. According to Homer, the small island, which was crowned with that wonder of the world, formerly appeared so distant from the coast, that a vessel, even with the most favourable wind, would require a whole

[1] Lib. xvii.

day's sail to reach the main land. His expressions are these:—

> Νῆσος ἔπειτα τις ἐστὶ πολυκλύστῳ ἐνὶ πόντῳ
> Αἰγύπτῳ προπάροιθε (Φάρον δὲ ἑ κικλήσκουσι)
> Τόσσον ἄνευθ', ὅσσον τε πανημερίη γλαφυρὴ νηῦς
> Ἤνυσεν, ᾗ λιγὺς ἦρος ἐπιπνείησιν ὄπισθεν.
>
> Odyss. iv. v. 354.

We must infer from this statement, that the sea has been encroached on by an augmentation of the soil, to an extent of at least sixty miles; unless, what is not improbable, the lake Mareotis joined the Mediterranean at the period of the Trojan war.

Whoever attentively examines the writings of Homer, cannot fail to be struck with the fidelity of his description, in all points where error or inaccuracy might be detected. Even in painting the terrors of that stormy element, whose power seems to defy exaggeration, he on no occasion exceeds the limits which experience or demonstration would disprove. We frequently read of the *μέγα στενὸς ὠκεανοῖο*, but never hear, in either of his productions, of the "billows being raised to the stars," or "the foundations of the deep laid bare;" and if he was thus scrupulous on a subject where amplification is allowable, he would

surely be not less attentive to the truth of his statement, when it embraced such topics as were open to habitual observation.

The celebrated library, of which not a vestige now remains, was a part of the imperial palace;—a building so spacious as to occupy, with its various dependencies, nearly one third of the city. A considerable portion of this sumptuous edifice was consecrated to science and the muses, and distinguished by the name of Museum. To this establishment, which partook of the nature of a university, men the most renowned for learning were invited from all quarters; here they found a splendid asylum, were received with marked attention, and maintained at the public cost. The institution is ascribed to Ptolemy Philadelphus; but the idea appears to have originated with his father, Ptolemy Soter, who evinced on all occasions a disposition to patronize genius, and encourage the liberal arts: with this view he began a collection of books, which was afterwards so enlarged as to be universally considered the finest in the world. Ptolemy Philadelphus left a hundred thousand volumes; succeeding princes continued to add to the number, till at last the amount reached seven hundred thousand. The

zeal of Ptolemy Evergetes appears, in some instances, to have overstepped the strict boundaries of justice: this monarch had a very strong predilection for *original* works, which under the pretext of borrowing for the sake of making duplicates, he sometimes forgot to return. This happened with regard to the writings of Sophocles, Euripides, and Æschylus: he retained the originals, but sent back to the Athenians the most beautiful transcript that his professors could furnish, and accompanied it with a present of fifteen talents, a sum equivalent to three thousand pounds of our money.

The first library was in that quarter of the city called *Bruchion*, adjoining the palace; when the collection increased to the number of four hundred thousand volumes, it became necessary to construct another receptacle; and a new building, annexed to the Serapeum, was expressly erected for such purpose. Here three hundred thousand books were deposited, making the total amount seven hundred thousand. During the period of Cæsar's invasion, the library in *Bruchion* was unfortunately burned, and the whole of that magnificent collection reduced to ashes: the *Serapeum*, however, escaped without injury, and was

afterwards very considerably augmented by Cleopatra, who chose it as a depositary for the two hundred thousand volumes presented to her by Antony. These were so enlarged by subsequent additions, that it eventually surpassed the former aggregate, and continued unimpaired amid the fluctuating fortunes of Rome, till in the seventh century of our æra it was designedly burned by the Saracens, when they gained possession of the town. Amrou, general of Omar, wrote to his master for instructions, respecting the disposal of this invaluable treasure: "commit the volumes to the flames," was the reply of that orthodox Caliph.—"If they contain only the sublime truths of the Coran, they are useless; if they inculcate aught beside, they are pregnant with danger."

Amrou implicitly obeyed the mandate of his sovereign, and in a short time demolished the collective wisdom of ages. The lamp of science being thus extinguished, and the reservoir which supplied it destroyed, a night of ignorance and darkness has ever since overspread that land, which was once the light and fountain of learning.

LETTER XXXI.

To Sir G. E——t, Bart.

Alexandria, Oct. 1817.

Dear E——,

I accompanied the English Consul this morning to the quay, to assist at the embarkation of a colossal bust in red granite. This fine relic is supposed to belong to a statue of Memnon—not the celebrated *musical* image—but another, in some respects more valuable. The head is nearly perfect, all the features being preserved without the slightest injury; it is the diadem only which has suffered mutilation, and that seems nearly half demolished. One of the shoulders is also destroyed. The French, who were extremely desirous of enriching the collection in the Louvre by the addition of so rare a piece of sculpture, used their utmost efforts to transport it to the coast; but the weight appeared an insuperable obstacle: to lessen this, it was proposed to adopt the barbarous

expedient of lopping away some of the limbs, and they, in consequence, blew off the right shoulder with gunpowder; which clumsy device did not, however, avail them, and they were ultimately compelled to relinquish their intention. In this mangled state it remained till within a few months, when the ingenuity of an Italian artist, Signor Belzoni, supplied an easy method of removal; and it is now on the road to England, as a present to the British Museum. But previously to its reaching the transport, it very narrowly escaped from an element which would have proved still more fatal than the destructive zeal of the French Savans. The vessel, which was procured to convey the bust as far as Malta, being too bulky to approach within a given distance of the pier, a smaller boat was taken up to receive it in the first instance; and about thirty Arabs were hired to restrain its descent over some inclined planks. The labourers appeared anxious to acquit themselves to the satisfaction of their employers, and seemed to take a strong interest in bestowing the treasure with safety; but from some imperfect adjustment of the cords, and the confusion of so numerous a party engaged in working them, the machinery became unmanageable, and the head rolling forward with

irresistible violence, was on the point of being precipitated into the water—when one of the slabs fortunately broke under the pressure, and occasioned it to fall on a large quantity of grain placed in the bottom of the *scherm*. This effectually guarded it from further damage, and I trust you will, in a very few months, have the gratification of examining in London, this most perfect specimen of Egyptian art.

The general style of buildings here differs very little from those in other Turkish towns, except that the houses are more lofty.[1] Europeans, not engaged in any handicraft, reside chiefly in large edifices called *ochellas*, which are sufficiently spacious to contain under the same roof many distinct families. One common portal leads to the several staircases; an arrangement which is beneficially felt in time of the plague, or during any sudden insurrection.

The disease of the ophthalmia, from which our army suffered so severely, I should hope is losing much of its virulence: there are at present but few traces of

[1] The respective nations have their distinct quarters, and the bazaars occupy the central part. There are several shoemakers, tailors, &c. in what is called the *Frank Quarter*—their charges are extravagant, and their goods of a very inferior quality.

any malignant seizure. As the origin of the malady has not yet been discovered, the medical professors are of course much puzzled how to treat it. Volney inclines to attribute the prevalence of this disorder to the use of raw vegetables, which are almost exclusively the diet of the great mass of the native inhabitants. The system which derives its nourishment from such source, must, he contends, abound with vitiated humours, that constantly seek some discharge: driven by habitual perspiration from every internal channel, they are inevitably forced to the surface, and become fixed in those parts where they meet the least resistance; they would naturally be determined towards the head, because the hair being closely shaven every week, and the scalp covered by an enormous bandage, it becomes as it were a focus of heat. During the short intervals that the brows are uncovered, the perspiration receives a temporary check, and throws itself out by the eye: every successive discharge increases the debility of the organ, till at last the sight is totally destroyed. Neither my companion nor myself have felt any kind of inconvenience from this species of attack: the small sands of the desert produced sometimes a slight pain, but I found, or at least fancied so,

almost immediate benefit, by anointing the outer coat with olive oil; this I regularly applied every night on retiring to rest, and repeated the application as early as I awoke the next morning.

I believe I have once before noticed the mutilations of the face, with which the Turkish code visits particular crimes. The severity of punishment is usually supposed to bear some proportion to the guilt of the criminal; but the magistrates, who appear armed with discretionary powers, sometimes exercise their authority in a manner, which seems more the effect of wanton levity or barbarous caprice, than the suggestion of retributive justice. An instance of this kind which occurred a few months since at Cairo, will convey a better idea of the condition of the multitude, (adopting that term in its most universal acceptation,) than any detail, however laboured or circumstantial. A police officer observing one morning a female (not a native) carrying a large piece of cheese, enquired where she had purchased it. Being ignorant of the vendor's name, she conducted him to his shop, and the magistrate, suspecting the quantity to be deficient in weight, placed it in the scales, and found his suspicion verified; whereupon, he straightway ordered his attendants to

cut from the most fleshy part of the delinquent's person what would be equivalent to the just measure. The order was instantly executed—and the sufferer bled to death.[1]

* * * * * * *

* * * * * * *

I have altered my original intention of returning through Sicily, and now propose embarking direct for Marseilles, to which port an English merchant vessel, *The Mary Ann,* has just completed her cargo. The master, Captain Ll—ll—n, appears to have every recommendation to render the voyage *jovial* as well as prosperous: if, however, some unlucky wave should "carry a *quietus* with it," entreat our friends in the neighbourhood of H—— Place, to bear me sometimes in their recollection:—I can never cease to remember them,

Dum memor ipse mei, dum spiritus hos regit artus!

T. R. J.

[1] Many anecdotes of the same kind are related—the above was recited at the Consul's table, as a well known and generally admitted fact; and confirmed by the testimony of a person who was at Cairo when the transaction took place.

APPENDIX.

APPENDIX.

SKETCH OF THE HISTORY OF ALI PASHA.

Referred to in page 184.

Lord Byron has noticed an observation of Gibbon, that "*a country within sight of Italy is less known than the interior of America.*" Events of the last fifteen or twenty years have disarmed this sarcasm of almost all its point, and the ancient territories of Pyrrhus and Alexander are becoming infinitely more attractive to the modern traveller than those of Louis or Leopold. Yet although the Grand Tour has thus changed its direction, and the usages of Albania are in some measure familiar to us, it is by no means improbable, that many a "Country Gentleman" has scarcely ever heard the name of its present ruler.

The life of a Chieftain whose extraordinary endowments have enabled him to consolidate a power, which defies the armies of Constantinople, cannot have been otherwise than eventful; but where civilization is in a state of infancy, the historian usually pays more attention to the marvellous in his narrative, than to any strictness of accuracy in detail. The annexed account was, for the most part, collected on the spot, and the writer flatters himself he has studiously rejected whatever might appear violently to outrage probability.

The birth-place of Ali Pasha is a small village adjoining Tepelini, a town of the ancient Thesprotia, and distant between 60 and 70 miles to the north of Joannina. His family had hereditary possessions in that neighbourhood, and his immediate father held the rank and station of a Pasha of two Tails. His mother is reported to have been endowed with courage beyond her sex, and it is from this parent that the present ruler of Albauia is supposed to derive those peculiar traits of character, which have given him the ascendancy in Greece. He lost his father while yet very young, and being then incapable of any personal exertions, he would have inevitably been stripped of all his paternal possessions, if his mother had not put herself at the head of some faithful adherents, and repelled the invaders with the sword. In the midst of these scenes of petty warfare, the youthful Ali necessarily acquired habits of hardihood, and his faculties early developed themselves in a manner, which increased the confidence of his party.

As soon as he could support the weight of a musket, he appeared in the ranks as a private soldier, and having won the esteem of his countrymen by repeated acts of heroism, began at length to take on himself the direction of those affairs which had hitherto been so ably conducted by his mother. He soon proved himself equal to the complicated duties of his new situation, and for a long time foiled all the stratagems which were practised to crush him; till after a series of ill success, he was ultimately reduced to an extremity which left him destitute of any means of supporting his troops. In

this exigency, having made a desperate attack on a formidable band of opponents, he was compelled to a precipitate retreat, and with difficulty eluded the search of his pursuers by plunging into the recesses of a cavern. It is asserted by one of his biographers, that while reflecting in this place of concealment on the peculiarity of his fortune, he suddenly perceived the stick with which he was unconsciously tracing out figures on the sand strike against some hard substance. With a view more to employ his attention, than from any idea of arriving at an interesting discovery, he set about excavating the spot, where he found at a slight depth beneath the surface a vase filled with coins of various denominations, and making an aggregate of considerable value. Regarding this as a most favourable omen, he instantly took measures for organizing a troop of adventurers, and shortly after found himself master of a booty sufficient for the maintenance of a little army. At the head of this chosen band, he returned to the place of his nativity, regained possession of his hereditary domains, and entered Tepelini in triumph. From this epoch his authority progressively increased, his standard became a rallying point to the ardent and enterprising, and he quickly began to elevate his views beyond the narrow horizon which bounded his native province, till on the execution of the late Pasha, whose incapacity brought on his government all the miseries of anarchy, Ali was appointed by the Porte to the Pachalic of Albania.

Superior to the attacks of adverse fortune, he has shewn himself equally proof against the seductions of prosperity.

By some well-timed concessions to the districts he had subdued, he found means to incorporate their inhabitants with those of his more attached subjects, whose affections he confirmed by an unlimited toleration of the Greek religion. Thus secure in his immediate government, he had no difficulty in extending his alliance with the ruling authorities in Thessaly; and associating his two eldest sons with him in his administration, he procured for each the dignity of Pasha. At length, after a series of good fortune surpassing his most ardent hopes, his services at Widdin towards the close of the last century were rewarded with the highest marks of distinction which the government at Constantinople has to bestow. Though now far advanced in life, he is still very adroit in all manly exercises, and is regarded as consummate in the management of his horse, in whose dress and accoutrements he affects peculiar elegance.

In the exercise of his authority he is experienced, sagacious, and provident. Equally unrivalled for boldness of design and promptness of execution, the "firstlings of his heart" are usually "the firstlings of his hand;" but where a subtler policy is required, he has a wonderful faculty in engaging opposite parties to his interests, by every art of address, and the most successful application to their humours and passions. Such are among the admirable qualities of this remarkable person. On the other hand, he is represented as being cruel, treacherous, and faithless, without honour, and without religion. Many instances are recorded of his vindic-

tive policy, but the merciless revenge with which he visited the town of Gardiki, whose inhabitants had on some occasion treated his mother with indignity, surpasses all the rest both in extent and atrocity. The citizens were driven into an enclosure from which there was no possibility of escape, and exposed to a fire of musketry directed from every quarter. The Pasha assisted personally at the massacre, and probably considered it as a meritorious act of atonement to the manes of an injured parent. The tributary provinces were thus taught a tremendous lesson; they were convinced that the Vizier's power admitted not the shadow of resistance, and that his vengeance, like the wrath of heaven, accumulated in proportion to its delay.

It was from this formidable personage that the writer and his associates experienced the hospitable reception, alluded to in the former part of this volume.

Accounts very lately received from the Ionian Islands mention that Ali has openly renounced all dependence on the Porte, and proclaimed himself KING OF EPIRUS!

The weight of years must now necessarily embarrass his personal operations; yet it may be remembered that Caius Marius, whose character he in many respects greatly resembles, achieved some of his most extraordinary actions at an age almost equally advanced. He will probably be joined by the Greek part of the population in the Morea. The intelligence, which the flower of the youth of that country have derived from their intercourse and connexion with Christian Europe, the marked superiority in discipline and habits of

hardihood possessed by the Albanian over the Turkish soldiery, and the unshrinking confidence of all in the genius and conduct of their chief, render it not improbable that Ali Pasha, should his existence be continued, may eventually procure for this long depressed community a degree of national prosperity, alike incompatible with the solemn tyranny of the Crescent, and the capricious and more intolerable despotism of an ever-varying democracy.

SPECIMENS OF ROMAIC,

Referred to by note in p. 186.

A FRUITLESS effort to revolutionize Greece was made a few years since by an adventurer of the name of Riga, who attempted to inflame the passions of the people by an application of the moral means so successfully exerted by Tyrtæus. Many of the songs circulated with this view are written in the spirit of the Marseillois hymn. The first lines of the favourite air,

ΔΕ'ΥΤΕ παῖδες τῶν Ελλήνων
Ο Καῖρος τῆς δόξης ηλθεν,

are almost a literal version of

Allons enfans de la patrie,
Le jour de gloire est arrivé!

But the modern Athenians have very little resemblance to the ancient Spartans. The fate of Riga is well known.

Our host at Athens was a personage of great worth and integrity, enthusiastically attached to the ancient institutions

of his country, and professing a most profound contempt for the degenerate follies of her present inhabitants. His house, which was situated near the foot of the Areopagus, commanded a most delightful view of the magnificent scenery that surrounds the plain, including the outlets which lead to Thebes and Marathon. He has three sons, who are named *Themistocles*, *Pericles*, and *Alcibiades*. On the night of our arrival, his family received an addition by the birth of a daughter, since called *Aspasia*. The boys are not more than nine or ten years old, but appeared to have sharp faculties, and were lively and good-humoured. The eldest sang very prettily, and as he frequently came after school hours to play in our apartment, I wrote down from his recitation two or three of the popular ballads.*

The following are no unfavourable specimens of little Themistocles' taste in selection. The first is a kind of patriotic hymn.†

I.

Ποία Ελληνική καρδία
Νὰ θωρῇ μ'αδιαφορίαν
Τοσα γένη ἐις τὴν γῆν·
Ὀπῶ ζῶν μὲ εὐρυθμίαν
Μὲ σοφίαν καὶ ἀνδρείαν
Καὶ ελληνικὴν μορφὴν.

* Some few verbal inaccuracies were afterwards corrected by the Romaic master, Celebi (Signor) Janco Tatlicara, the individual of whom such handsome mention is made in Avramiotti's review of the Vicomte de Chateaubriand's tour.

† It is hoped the reader will pardon the inelegancies of a merely verbal translation.

I.

What Grecian heart can regard with indifference such a race inhabiting this land, who conduct themselves with propriety, with sagacity, and courage, and after the manner of ancient Greece!

II.

Τὸ δὲ γένος τῶν Ἑλλήνων
Των ποτὲ σοφῶν ἐκείνων
Νὰ θωρῇ εἰς τόν ζυγόν,
Καὶ ὡς ὀρφανὸν παιδιόν
Νὰ νοῇ τὸ μεγαλεῖον
Πὲ τὸ εἶχε πατρικόν.

III.

Πλοῦτε βασιλεῦ τοῦ Ἅδη,
Στεῖλε τὸν Ἀλκιβιάδη,
Ἢ κάνένα σὰν κ' ἀυτόν·
Μ' ἕνα νεῦμα νὰ συντρίψῃ,
Καὶ ἐυθὺς νὰ ἐξειλήψῃ
Τῆς πατρίδος τὸν ζυγόν.

IV.

Στεῖλε ὅμως τὸν Σωκράτην
Νὰ ἀρχήσῃ νὰ διδάξῃ
Τής πατρίδος τὺς ὑίους·
Φιλοσόφους νὰ συρήσῃ
Ἥρωας νὰ καταρήσῃ
Ἀμαθῆς καὶ τὺς δειλὺς.

II.

Who can endure to behold the descendants of those ancient sages, bowed beneath the yoke of bondage!—reduced to the situation of an orphan child, contemplating the greatness of his lost inheritance!

III.

O Pluto, king of Ades, give us again Alcibiades, or some chief that resembles him—that he may instantly burst our bands asunder, and cast far off the fetters of our country.

IV.

Restore also Socrates, that he may guide and instruct the youth of the nation—that he may convert the ignorant to philosophy, and animate the dastard to deeds of heroism.

V.

Ἐπειδὴ καὶ τὸ μαντεῖον
Τοῦ Ἀπόλλωνος τὸ θεῖον
Τὸ προλέγει φανερὰ ·
Ὁ Σωκράτης εἶναι χρεία,
Ν᾽ αναζήση στην πατρίδα,
Καὶ εὐθύς την ἔξυπνᾶ.

Τὰ ὅπλά ἂς λάβωμεν
Παῖδες Ἑλλήνων ἄγωμεν
Ποταμιδὼν ἐχθρῶν τὸ αἷμα
Ἂς τρέξῃ ὑπὸ ποδὼν.

The next is a convivial air, and a great favourite with some of the bons vivants.*

Εχω ελλάστε, φέρτε κεράστε
Βάλτε νὰ πῖωμεν να ευφρανθῶμεν
Πλόσκα μου πέρνα χῦνε καὶ κερνα
Φερ᾽ νὰ σὲ σφίξω, νὰ σέ σφυρίξω :
Λυπες και πόνοι, άνθρωποκτόνοι,
Φεύγετ᾽ ἀφῆτε, πᾶτε, χαθῆτε,
Ἔξω πτωχεία, ἔξω άχρεῖα

V.

As the sacred oracle of Apollo openly proclaimed Socrates to be essential to the state, O send him back to our country, to rouse her from her fatal lethargy.

Sons of Greece, arise! to arms!
That the blood of our oppressors may flow in torrents beneath our feet.

* *Hollo! boy, bring some wine. Give us, that we may drink and be merry! Come hither, my flask; pour out thy treasure to the bottom. Let me clasp thee, and gulp thy liquor. Care and Grief, vile homicides, fly hence, vanish, begone!——Avaunt, Poverty! make thyself scarce, Famine! In*

Ἐγῶμαι ἴσως ὁ πλέον πρόϊσος,
Τώρα πιστεύω πῶς βασιλεύω,
Τώρα νομίζω τὸ πᾶν ὁρίζω:
Εχω ελλάστε, φέρτε κεράστε,
κ. τ. λ.

The third is on a similar subject with the preceding, but written in a higher strain of poetry.*

I.

ΒΑ᾽ΛΤΕ φίλοι μέστην βρύσιν, τό κρασάκι νά δροσίση
Καὶ στρωθῆτε κατα γῆς
Κατὰ τάξιν, εἷς τὸν βράχον, εἷς τόν ισκιον άποκάτω,
Πρὸς τὰ χείλη τῆς πηγῆς.

II.

Στρῶστε φύλλα, στρῶστε φτέρι, έπιδέξια μέ τὸ χέρι
Κ᾽ άποπάνω τεχνικα:
Τὸ αἰνάκι μας λίανιστε, καὶ ὁλόγυρα καθῆστε
Νὰ χαρῦμεν φιλικά.

fancy I am mightier than Crœsus——now I can persuade myself I am a king ——now I can fancy myself Lord of the Universe.

Come hither, boy, &c. &c.

* I.

Come, my friends, to this fountain, recreate yourselves with wine; recline decorously on the ground, under the shade of a projecting cliff, and near the source of the stream.

II.

Strew leaves, strew fragrant herbs, skilfully with the hand, and disperse them artificially; divide our lamb, and sit round, that we may enjoy the banquet like friends.

III.

Ἂς ρυφώμεν τὰ κρασάκι ςὰς ἀρχας ἀπὸ λιγάκι,
Καὶ κινῶντας βαθμιδόν,
Ἂς ὑψώσωμεν τὴν δόσιν, ως ν'ἀναψη νὰ κορὼση
Εἰς τὸ ἄπειρον σχεδόν.

IV.

Κ' ἔτζι πλέον ζαλισμένοι, μέςα χορτα κυλισμένοι
Στὸ νερὸ τον σφυρισμενόν,
Ἂς' αρμόσωμεν τὸ ἴσον της φωνῆς μας απ' οπίσω
Ως τὸν πρῶτον νυςασμῶν.

THE following are the letters referred to in page 216. The reader may be amused at the measured solemnity of style, with which gentlemen, even of Pro-Consular rank, always expect to be addressed.

ILLUSTRISSIMO SIGNOR CONSOLE,

Mi prendo la libertà di scriverle la presente, per supplicarla di voler far gradire i méii rispetti a cotesto Signor Pascià, e di presentargli a mio nome il letto che m'ha per-

III.

Let us sip the wine at first gently, and advancing gradually in our mirth, let us heighten the draught till the bowl sparkles, till it blazes almost immeasurably.

IV.

And thus more deeply inflamed, rolling on the greensward near the gentle falls of the spring, let our voices join in unison with its murmurs, till sleep enfold us in its soft embraces.

messo d'offrirgli. Spero ch'egli vorrà accettare questo piccolo omaggio, in segno di riconoscenza per le gentilezze con cui ha voluto favorirmi nel mio passagio costì.

Aggradisca, Illustrissimo Signor Console, le proteste della distinta mia stima.

Non mi resta che di pregarla d'accusarmi la ricevuta della presente, e degli oggetti che l'accompagnano, per mia quiete; sicche mi giova sperare d'essere favorito d'una pronta risposta, all 'addrizzo che trovera in calce.

[The preceding Note was written to accompany the package; and the subjoined letter, in French, was sent to apprise the Consul of the sailing of the vessel.]

Londres, le 11*me Mai*, 1818.

MONSIEUR LE CONSUL,

Lors de mon Séjour à Gaza l'été dernier, le Pacha de Jaffa m'ayant témoigné un grand désir d'avoir un lit pareil au mien, j'assurai Son Altesse, qu'aussitôt que je serois de retour à Londres, je ne manquerois pas de lui faire passer un des meilleurs lits de voyage qu'on puisse trouver dans cette ville, à votre addresse. Ainsi Monsieur le Consul, je m'empresse de vous faire, savoir, que j'en ai expedié un, sur le Navire Anglais, "*The Friends*," (Les Amis,) qui est déjà parti pour Smyrne. Je l'ai fait emballer dans des nattes, et consigner aux soins de Messieurs Purdie, Mildred, et Compagnie; en

les priant de le faire transporter chez vous le plutôt possible: vous suppliant en même temps dès que vous aurez reçu le ballot, de vouloir bien l'envoyer chez le Pacha, franc de port; comme une preuve, quelque petite qu'elle soit, de ma plus vive reconnoissance de toutes les bontés et les honnêtetés qu'il m'a prodiguées pendant mon séjour à Jaffa. En cas qu'il y eût quelque petite somme à payer, veuillez bien tirer à votre convenance, sur Messieurs Firmin de Tastet et Compagnie, de Londres, qui feront honneur à votre traite.

Agréez, Monsieur le Consul, les sentimens de la plus vive reconnoissance avec laquelle,

J'ai l'honneur d'être,

Votre très humble, &c. &c.

T. R. J.

PAPERS

Referred to by note in page 290.

THE ruins of the temple, and all the oracular machinery, are now merely nominal, as well at Lebadœa as at Delphi.

The narrative of Pausanias is extremely curious throughout, but too long for transcription; it may be sufficient to state, that after the usual fasting, penance, and ablutions, the sacrifice of victims, and the formal inspection of their en-

trails, the consultants were brought to the two sources of the Hercynian fountain. Here they were compelled to drink of the waters of Lethe, to produce an oblivion of care and anxiety; they next took a draught from the font of Mnemosyne, to preserve the remembrance of whatever should be exhibited to them on their descent.

All sorts of mummery were practised in the interior of the cave. The party about to enter, being fixed in a recumbent posture, was thrust in with his heels foremost, when he suddenly felt an overwhelming force which hurried him forwards with the violence of a torrent. The oracular responses were variously rendered; to some they were delivered in allegorical representations; others received them verbally. When the consultant returned, he was conducted by the priests to the throne of Mnemosyne, where they demanded an account of what he had seen; and after a full revelation on his part, they contrived so to stupify his senses as to render him fit for any impression they might be desirous of producing.

There are cavities for votive offerings on the surface of the rock; and an aditus, now entirely choked up, but which is conjectured to have formerly had a communication with the altar. An attempt was made, not long since, to ascertain this, by sending a person, properly secured with a rope, to clear the channel; but he was compelled to return, after a short time, nearly in a state of suffocation. Lord Elgin, who had express permission from the Porte, made several excava-

tions both here and at Cheronæa,—with what success the writer is uninformed; but his attendant spoke of all such researches with displeasure, and mentioned as a most portentous occurrence, that the spring which issued near the entrance of the temple, suddenly disappeared, on the disclosure of some valuable relic; as if indignant at the ravages committed near its source!—The writer takes this opportunity of repeating the justification of that nobleman's conduct in removing the treasures from the Parthenon and other temples on the Acropolis, as he heard it from Signor Lusieri, when he visited Athens, in the Spring of 1817. Lord Elgin's first intention was to take *plaster casts* of the originals, for which purpose he directed Mr. Hamilton to procure a competent artist from Italy, and was only induced to change his determination, on learning that some French agents were negociating to strip the Acropolis of all its ornaments; and that they had even conceived the extravagant idea of transporting the temple of Theseus to Paris. Upon the writer mentioning Dr. Clarke's account of the Disdar's emotion, when the last of the metopes was taken from the Parthenon, and his supplicating exclamation, (Τέλος!) Lusieri assured him that this patriotic personage, in defiance of all firmans and official mandates, absolutely refused permission for any piece of sculpture to be removed, before he had *received the sum at which he chose to estimate its value.* When, therefore, he had been paid his *last exaction,* the melancholy tone of regret and its accompanying tear, are to be ascribed not so much to any

commiseration for the ravages committed on the arts, as to the exhausted source of his own peculation.

The writer trusts he may be pardoned subjoining the following short account of the present appearance of the shrine at DELPHI. The city was imagined by the ancients to be placed in the centre of the globe; and according to the poets, whose testimony on such subject is peculiarly appropriate, the fact was established by the flight of two eagles, that were dispatched by Jupiter in opposite directions, and who arrived at the same instant of time at this point. Strabo, indeed, is satisfied by claiming for its site the middle of Greece; but without recapitulating any part of his statement, it may be sufficient to remark, that if the founders of the oracular institution wished to select a spot, whose wild and desolate seclusion would deter such an influx of visitors as might endanger the mechanism of the imposture, they could not have chosen a happier situation. Parnassus is, for the most part, a savage mass, with scarcely any vegetation to relieve the rugged surface. The fountain of Castalia, stripped of its fanciful embellishments, is a small spring, issuing from the chasm, which rends the cliff from its base to the summit. The water is extremely clear, has a fresh and agreeable flavour, and is of a very pleasant temperature for bathing. It was, in fact, originally applied to such purposes; for, a few paces to the right, there are the remains of a reservoir, which is identified to be the bason where the Pythia performed the ceremony of ablution previously to

entering on her mystic rites. The dimensions of this bath are between twenty-eight and thirty feet in length, and twenty and twenty-four in breadth. It is excavated from the rock, which is a coarse marble; four or five steps only conduct to the bottom, so that the depth is scarcely a yard. Just over it there are several small niches, but whether of a date coeval with the oracle, or subsequently hewn out as receptacles for votive offerings to a small shrine, dedicated to St. John, appears at least questionable. The altar consecrated to the Evangelist is placed in a low shed at the right of the bath; it is formed by the broken shaft of a fluted pillar, with a slab placed across it.

The fissure in the cliff is too precipitous to admit of the mountain being scaled in that direction; but there are small indentures made in the rock, to a certain height, by means of which the curious may climb up to a cavity, resembling a large cistern, but destitute of water. The two summits are nearly perpendicular to this point: it was from one of those eminences that the Delphians threw down Æsop.

The bason, no longer wet with the "Dews of Castalie," having been for ages disused, is now almost choked up: the sacred fountain, however, still continues to flow in front, and passing the marginal steps, takes its course for about a quarter of a mile down a deep-worn and narrow channel, till it reaches the Pleistus, and thus united with the river, winds through the vale which separates Parnassus from mount Cirphis.

The ancient city of Delphi was probably enriched with

many of the graces of architecture; but its retired and difficult position, must have precluded it from ever having been of much extent, or from being very numerously inhabited. Yet even to this point, sequestered and inaccessible as it appears, a conflux of votaries annually thronged from distant regions, to propitiate the presiding deity. Ancient history bears ample testimony to his power and influence: the decisions of the tripod have been able to controul the decrees of councils, to arrest the march of armies, and suspend the fall of empires.

To atone for the prolixity of the preceding statement, the reader is presented with an extract from the tributary stanzas of a noble poet, whose productions breathe more of the rapt inspiration of the place, than the works of almost any other writer, that has adorned the world since the days of Shakespeare:—

Oh, thou Parnassus, whom I now survey,
Not in the frenzy of a dreamer's eye,
Not in the fabled landscape of a lay,
But soaring snow-clad thro' thy native sky
In the wild pomp of mountain majesty!
What marvel if I thus essay to sing?
The humblest of thy votaries passing by
Would gladly woo thine echoes with his string,
Though from thy heights no more one Muse will wave her wing.

Oft have I dream'd of Thee! whose glorious name
Who knows not, knows not man's divinest lore:
And now I view thee, 'tis alas! with shame
That I in feeblest accents must adore.
When I recount thy worshippers of yore
I tremble, and can only bend the knee;
Nor raise my voice, nor vainly dare to soar,
But gaze beneath thy cloudy canopy,
In silent joy to think at last I look on thee!

Happier in this than mightiest bards have been,
Whose fate to distant homes confin'd their lot,
Shall I unmov'd behold the hallow'd scene,
Which others rave of, tho' they know it not?
Tho' here no more Apollo haunts his grot,
And thou the Muses' seat, art now their grave,
Some gentle spirit still pervades the spot,
Sighs in the gale, keeps silence in the cave,
And glides with glassy foot o'er you melodious wave.

CHILDE HAROLD, Canto I. Stanzas lx. lxi. lxii.

OBSERVATIONS

Referred to by Note in page 302.

DR. CLARKE, whose authority is established with the public, has inferred from the natural features of the country, and a comparison of the circumstances mentioned by Homer, that there are strong assurances of the kingdom of Priam having had more than a poetical existence. A peculiar circumstance, he remarks, characterized the topography of the cities of ancient Greece. Every metropolis possessed its ~~city~~ citadel and *plain:* the citadel became a place of refuge in war, and the plain was applied to the purposes of agriculture during peace. "With these facts in contemplation, it is unreasonable to "suppose that a plain boasting every advantage which nature "could afford, should offer an exception to customs so general "among ancient nations; that it should remain untenanted

"and desolate, and no adventurers occupy its fertile soil." But although there is evidence sufficient to assume that the Trojan capital really existed, the opinions of its actual *situation* can be founded only on vague and fanciful conjecture. Alexander the Great visited the district within a thousand years of the city's reduction; and if the pupil of Aristotle, with all his ardour of enquiry, and all the means of information which he could command, was unable to arrive at any satisfactory conclusion, there is little to hope from the most attentive researches of modern investigation, at a period three times as distant.*

Yet, if the "tale of Troy divine" rested on no other foundation than the inspired fancy of its author, it is "mentis gratissimus error" to cherish the illusion;—and who, that has read the Iliad only once, would not rather *err with Homer*,

* Scaliger fixes the destruction of Troy in the year of the world 2768, Eusebius in 2784, and the Parian Chronicle in 2820.

Lucan has described the emotion created in the mind of Cæsar as he surveyed this sacred territory, and the admonition he received from a peasant to walk with reverence over the heap that contained the ashes of Hector.

Circuit exustæ nomen memorabile Trojæ
Magnaque Phœbei quærit vestigia muri.
Jam sylvæ steriles, et putres robore trunci
Assaraci pressere domos, et templa Deorum,
Jam lassâ radice tenent.
Inscius in sicco serpentem pulvere rivum
Transierat, qui Xanthus erat: securus in alto
Gramine ponebat gressus: Phryx incola manes
Hectoreos calcare vetat; discussa jacebant
Saxa, nec ullius faciem servantia sacri.
HECTOREAS, monstrator ait, *non respicis aras!*

PHARSAL. lib. ix. ver. 967.

than think rightly with the most learned of his commentators?

Bounarbachi is a Turkish compound, literally signifying the *fountain-head.* About three furlongs from this village, which is at the eastern extremity of the plain, there are two springs bubbling up from beneath a rocky stratum, about twenty yards distant from each other, and flowing into a channel bright and sparkling. The water of each is beautifully clear, and extremely grateful to the taste; but with every disposition to be convinced, I could not distinguish the slightest inequality in their temperature. The peasants assured us, that in the winter months, *one* of the springs was very sensibly warmer than the other; and their statement was confirmed by the information we afterwards received at the residence of the Aga. Allowing the fact to be correctly stated, this change in the temperament must arise from some other cause than an increased degree of coldness in the external air, as in such case both would be equally affected. The flight of Hector, and the pursuit of Achilles, are described in the twenty-second book of the Iliad as directed near these springs, and their supposed identity has facilitated conjecture in discovering the site of the city.

Κρηνὼ δ'ἵκανον καλλιῤῥόω, ἔνθα δὲ πηγαὶ
Δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
Ἡ μὲν γάρ θ'ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
Γίνεται ἐξ αὐτῆς, ὡσεὶ πυρὸς ἀιθομένοιο·

Ἡ δ᾽ἑτέρη θέρει προρέει, εἰκυῖα χαλαζῃ,
Ἠ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυσταλλῳ.

ILIAD, Book xxii. ver. 146.*

The peculiarity mentioned in the third line must have long since disappeared; otherwise, it is too remarkable to have escaped observation. Strabo denies in direct terms the existence of this double source—but his account is to be received with some degree of caution, for he never personally examined the spot. There is reason, indeed, to believe that there are several hot springs in this part of the country; and any future traveller, who may have sufficient leisure and inclination for the research, will probably make such discoveries as must put the fact beyond the possibility of doubt.

But if this immortal rivulet cannot boast of two sources, it has indisputably many springs of augmentation; and I believe it was never denied the honour of a double name. The gods, or in other words, the *higher classes*, universally called it Xanthus; a term derived, according to Aristotle, from the yellow tinge given to the fleeces of the sheep who bathed in it; though this physical effect, as far as I could learn, has long since ceased. The appellation of Scamander

* Next by Scamander's double source they bound,
Where two fam'd fountains burst the parted ground;
This hot thro' scorching clefts is seen to rise,
With exhalations streaming to the skies;
That the green banks in summer's heat o'erflows,
Like crystal clear, and cold as winter's snows.

POPE.

is of much more romantic origin, and the gay region which it traverses has doubtless been the scene of many an adventure, that would adorn the annals of chivalry. It was an ancient custom for Trojan damsels, when on the brink of matrimony, to repair to the flowery margin of this consecrated stream, and invoke the patron god with the following unequivocal petition:

Λάβε μοῦ Σκαμάνδρε τὴν Παρθενεῖαν.

Now it happened on one occasion, that an Athenian *roué*, of the name of Cimon, had conceived an ardent attachment for the nymph Callirhoe, a young lady of surpassing beauty, but already betrothed to another. Despairing to accomplish his object by any of the usual artifices, and influenced by that refined sense of gallantry which rejects the suggestions of violence, he resolved to have recourse to the subtleties of stratagem, and even conceived the idea of personating the RIVER DEITY. Having provided himself with an undress suitable to the occasion, his head crowned with reeds and other appropriate decorations, he proceeded to the banks, and concealed himself in the sedges that grew there in great luxuriancy. Here he quietly awaited the approach of the blooming inamorata; and on her reciting the verse, in which she entreats the genius of the water to anticipate the rites of the bridegroom, he suddenly leapt from his covert, and complied with a literal execution of her prayer.

At a little distance from the stream, on the eastern side.

we came to a cottage very pleasantly embowered in a thicket. The proprietors received us with much civility, but would on *no condition* consent to our carrying off a mutilated slab, which we observed on the floor, engraven with a Greek inscription. The writing was not very distinct, nor the subject of any particular interest—it recorded some act of munificence on the part of one of the late emperors. Proceeding from hence about half a mile, we arrived at the residence of the governor of the district, whom we found a well-bred, hospitable gentleman, *d'un certain age.* The mansion which he occupies, has been imagined, from its contiguity to the springs lately mentioned, to stand on the ground which was once the site of Priam's palace. There are many fragments of pillars and columns thrown carelessly about the walls, and employed in the modern building; and though it would be a very extravagant conceit to suppose these ever formed a part of the royal dwelling, many plausible reasons might be urged for fixing the ancient city somewhere in this direction. The traveller, who surrenders himself to the illusion of the moment, may perhaps be pardoned the exclamation,

> *Hàc ibat Simois, hìc est Sigeia tellus;*
> Hic *steterat Priami regia celsa senis!*

We had no time, however, to indulge in such amenities,—but after a slight repast with the Aga, hastened to an elevation about an hour and a half distant, north of the river, where we found seven granite pillars—the relic of some temple, whose foundations are so extensive, that the peasants

affirmed them to be the ruins of an *ancient city*. The view from the eminence which rises about a furlong beyond this point is extremely noble, stretching eastward from mount Ida to Samothrace and the mountains of Imbros in the west; Tenedos appears in the south, and a range of swelling hills undulate to the north. The plain is in many parts marked with every symptom of fertility. The pasturage is rich and deep, and luxuriant with three-leaved grass, but we observed no cattle in any quarter. Two serpents, almost as large as those which attacked Laocoon, crossed us in the middle of a tract of meadow land; they were slaughtered, however, without much difficulty. We forded the Simois in two places, where it was about three feet and a half deep—the breadth varies from between forty and fifty, to fifteen and twenty feet; it flows over a sandy stratum, and in some places appears very turbid.

* * * * * * * *

* * * * * * * *

There are two tumuli at the distance of little more than a quarter of a mile from the coast, near the little town of Giaourkeuee, (Gourki.*) The most conspicuous of these is raised on an elevation, lofty and commanding,—

Ὡς κεν τελεφανὴς ἐκ ποντόφιν ἀνδράσιν εἴη.

Though not absolutely on the shores of the strait, which is

* *Giaourkeuee* is a Turkish expression, signifying literally *Infidel Village*. The place is inhabited almost exclusively by persons who are not of the Mahometan religion; a peculiarity from which it derives its name.

supposed to have been the limits of the Hellespont, it must be visible to all who navigate that channel. This circumstance, according to the narrative of Agamemnon in the opening of the twenty-fourth book of the Odyssey, was the principal consideration which guided the Greeks in selecting a position for the tomb of Achilles;—after describing to that hero the impressive solemnities observed on the occasion of his funeral, and assuring him that the ashes of Patroclus were blended with his own, Atrides proceeds:

> Ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον
> Χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητάων,
> Ἀκτῇ ἐπὶ προχύσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ·
> Ὡς κεν τηλεφανὴς ἐκ ποντόφιν ἀνδρασιν εἴη,
> Τοῖς οἳ νῦν γεγάασι, καὶ, οἳ μετόπισθεν ἔσονται.
>
> ODYSS. Book xxiv. ver. 80.*

The majority of travellers concur in fixing on the strand below Cape Janissary,† as the most probable situation of this monument. Proceeding between two or three miles to the north of Gourki, we arrived at a promontory on which are nine windmills—from that eminence we descried a large barrow,

* Pope's splendid version has heightened the original by the emphatic addition in the last line:

> Now all the sons of warlike Greece surround
> Thy destined tomb, and cast a mighty mound:
> High on the shore the growing hill we raise,
> That wide the extended Hellespont surveys!
> Where all, from age to age, who pass the coast,
> May point Achilles' tomb, AND HAIL THE MIGHTY GHOST!

† Probably a corruption of *Yeni-Shar*, new colony.

situated about half a mile south of the Simois, and nearly a furlong from the sea. We descended from the cape to make a circuit of the mound, and, if practicable, to gather some relic from the surface. The part fronting the Hellespont is probably about forty feet high, a steep compact mass, clothed with brush-wood—the eastern side appears much less elevated—but the base in that direction has no doubt received a considerable accumulation of soil, washed from the hill above, by the rains of three thousand years. There are evident marks of recent excavations on the top, and Chevalier has given a description of the antiquities said to have been discovered by Mons. Choiseul. A Turkish sepulchre is now erected on the apex, and this may preserve it (for some time at least) from further violation.

The funeral games were probably solemnized on the sands, where there is a very good arena for such purpose; but the present appearance of the tumulus would not admit of its being encompassed by any procession. The situation of the barrow which we saw below Gourki is far better adapted to such an exhibition, as well as to the wild pranks played off by Alexander.*

About two hundred yards distant is another barrow in the middle of a vineyard, of much less extent than the first, but preserving more of its original form. This has been represented by different writers as dedicated to Patroclus—

* There was probably as much policy as enthusiasm in this conduct, which might appear to the majority of the army as the performance of some religious ceremony.—(See Diod. Sic. lib. xviii.)

to Antilochus—and to Peneleus the Bœotian—but from the statement of Agamemnon, it should seem that the ashes of Patroclus were mingled with those of Achilles, and placed together in the *same urn:* those of Antilochus were also deposited in the same vase, but in a separate compartment—one common monument, therefore, transcending the rest in magnitude, was consecrated to the memory of the three heroes, who, united by the most fervent ties of attachment while living, were in their deaths still undivided. The river, not far from this point, rolls a deep and rather violent current; the banks are steep, and the breadth about equal to the Avon where it flows through Bath. We drank of its waters with the devotion of pilgrims!

The view of the Troad from the cape displays a most magnificent prospect. The eye ranges over a plain watered by the streams of Xanthus and Simois, bounded on the west by the Hellespont, on the south by the Ægean Sea, and on the north and east by a ridge of hills, over which Mount Ida rises in the distant horizon till its summit is lost in the clouds.

Let the reader present to his imagination this noble plain, with all those terrific accompaniments which are described in the thirteenth and fourteenth books of the Iliad. At one extremity, the city of Troy appears with its army drawn up before the walls, awaiting the orders of its glorious chief. The battalions of Greece, her fleet and encampment, fill the space in the opposite direction. Jupiter, pavilioned by a cloud, seats himself on the heights of mount

Ida, grasping a thunder-bolt in his hand, and fixing his eyes towards Thrace; while Neptune, rising with all the attributes of majesty from the depths of the ocean, whose waters are divided to open a passage for his chariot wheels, prepares to take his station on the summit of mount Samos. The everlasting gates of Olympus are unfolded, and all the host of heaven, ranged in their respective orders, appear seated on their thrones!

* * * * * * * * * *

* * * * * * * * * *

The epithet πλατὺς, assigned to the Hellespont, not only by Homer, but by the author of the fragments attributed to Orpheus, and on which so much learning as well as pleasantry has been exercised, does not appear to be by any means inapplicable to these straits, as they are seen from this elevation. Viewed on the charts, in contrast with the Atlantic Ocean, the Dardanelles certainly make a most diminutive figure; but, if compared with the *inland streams*, and these were surely the relative objects intended by the poet, the narrowest part of the channel may be literally represented as broad, without any of the amplifications of poetry.

Geographers who with the most skilful accuracy have surveyed the form and extent of the Hellespont, assign, according to Gibbon, sixty miles for the winding course, and about three for the ordinary breadth. The narrowest part is between Sestos and Abydos, where the distance scarcely ex-

ceeds five hundred paces. This was the point selected by Xerxes for the imposition of his bridge of boats, the construction of which is detailed with so much circumstantial minuteness in the seventh book of Herodotus.

Abydos is a small but extremely neat town, and the inhabitants hospitably disposed. The modern village of Sestos is almost immediately opposite; the intervening space scarcely appearing more than double the width of the Thames at Westminster-bridge. Taragano, the Consul's brother, assured us that Lord Byron had fully ascertained the practicability of Leander's achievement, by swimming *twice* across the current: Chevalier, indeed, boldly asserts, after the manner of a Frenchman, that the enterprise "*n'a rien de prodigieux, ni d'incroyable,* pour les habitans des Dardanelles;" and proceeds to mention, as a well-known fact, that a young Jew, within these few years, swam the same distance to obtain the hand of his mistress, who expressly made such exertion the price of her charms. Dr. Clarke states that a *much wider* part had been crossed by a servant of the imperial Consul:—these instances are sufficient to justify the probability of the romantic tale—but Leander braved the billows nightly, and sometimes, if the testimony of Musæus is admissible, under very tempestuous circumstances:

Μαινόμενῶν ῥόθιαν πολυηχέα δόμβον ἀκούει.

His first essay was, indeed, conducted under happier auspices, the air being still and serene, and the guardian planet

of the night just risen to attend him on his adventurous passage:

> Luna fere tremulum præbebat lumen eunti,
> Ut comes in nostras officiosa vias.
>
> OVID.

* * * * *

* * * * *

List of British Consuls, Pro-Consuls, and Agents in the Levant.—June, 1817.

ALEPPO	John Barker, Esq.	Consul.
Alexandria	Peter Lee	ditto.
Acre	Parquale Malagamba	Pro-Consul.
Athens	Alessandro Logotheti	ditto.
Barutti	Pietro Lorella	Pro-Consul.
Cairo	—— Salt	Consul.
Cyprus	Antonio Voudiziano	Pro-Consul.
Canea in Candia	Pietro Capogrosso	Consul.
Dardanelles	Israel Taragano	Pro-Consul.
Giaffa	Antonio Daimani	ditto.
Micone	Pietro Cambani	ditto.
Milo	Pietro Michele	ditto.
Naxia	Nicolo Frangopulo	ditto.
Patras	John Cartwright	Consul.

Rhodes .	. Steffano. Masse . .	. Pro-Consul.
Smyrna .	. Francis Werry . .	. Consul.
Salonica .	. Francis Charmaud .	. ditto.
Scanderoon	. Mr. Fornetty . .	.
Scio .	. Giovani Guiducci . .	. Pro-Consul.
Santorino	. Gasparo Delenda . .	. ditto.
Samos .	. Giorgio Civini . .	. ditto.
Scalanova	. Gerolamo Crassan .	. ditto.
Sira .	. Antonio S. Vitali .	. ditto.
Sifno and Nio	. Nicola di Antonio Gripari	. ditto.
Tino .	. Girolamo Scordialo .	. ditto.
Tripoli in Syria	. Geo. Co. Catziflis . .	. ditto.
Zea .	. Nicolo Paugalo . .	. ditto.

The answers annexed to the following queries were furnished by an officer in the Artillery, to whom the writer and his friends had the good fortune to be introduced, while at Rome. His name is familiar to the public, but for obvious reasons it is not mentioned on the present occasion.

1. On embarking at Naples for Alexandria, what are the chief requisites respecting baggage, letters of credit, &c.?

2. What description of bed is preferable?

3. If a firman must be procured from Constantinople, to enable us to proceed from Cairo to Jerusalem, will it be

proper to write from Rome? and, if so, to whom should application be made?

4. What steps are to be taken on landing at Alexandria?

5. What wages should an interpreter receive?

6. What are the ordinary charges per day at inns?

7. Is it absolutely necessary to appear in the costume of the country? In that case, what is the best mode of procuring a dress, and the probable cost of a complete equipment?

8. What is the first object on arriving at Grand Cairo, and the mode of proceeding from thence to Jerusalem?

9. To whom will it be proper to apply for lodgings on arriving at Jerusalem?

10. What is the best route from Jerusalem to Constantinople, the time it would require, and the method of travelling?

ANSWERS.

1. There is no difficulty in transporting baggage from place to place: every thing that can add to your comfort, I should recommend you to take. I had a portmanteau, capable of containing twelve shirts, and other things in proportion; a pair of canteens, containing dinner and breakfast conveniences for two; a saddle and bridle, and small cloak case, similar to that which Dragoons have, to carry a change of linen, on the horse I rode. *By all means carry tea.* Coffee

and sugar are to be purchased in every part of Syria. Take letters of credit on Constantinople or Smyrna. *Calculate your expences at two guineas per day.* Herries' bills are payable at Cairo; but if you draw on Cairo from any other place, the loss is very great.

2. A common camp paillasse, a single blanket, and a pair of sheets, render you independent, though at Alexandria, Jaffa, Rama, Jerusalem, Acre, and Nazareth, beds will be provided for two or even three persons; your beds should roll up, and be carried in a canvas cover.*

3. Write from Rome immediately, taking the precaution to speak to the English Consul here, that he may certify you are English. Your application must be made to the English Ambassador at Constantinople, requesting the *firman* for self and suite, may be sent to Cairo, and addressed to the Consul-General. The communication from Constantinople to Cairo is one month.

4. Call on the British Consul, and do not land your baggage (at Alexandria) till he has sent his attendants to pass it through the Custom House. He will give you the necessary assistance to get to Cairo. I went by land to Rosetta, (30 miles distant from Alexandria, one day's journey,) and thence embarked in a boat for Cairo, a distance of about four days.

* The writer found a blanket quite unnecessary; he had two pair of linen sheets, sewed up at each side and at one extremity, as a defence against vermine. These were placed in a leathern case, previously steeped in a preparation used at Naples for resisting contagion.

5. A Spanish dollar a day.

6. *There are no inns*, except *one*, at Alexandria, and there it cost for myself and servant nearly a guinea a day. Wherever you go there is a Convent or Consul, to whom you should resort.

7. The Consul-General will be informed of your arrival at Alexandria. Send your letters of introduction to him through the British Consul at Alexandria, and mention when you propose leaving the last mentioned place. Cairo is a mile and a half from the Nile: it will therefore be necessary to call on him before you land your baggage at the port, called Boulac. Of course he will provide you lodgings, either at his own house, or elsewhere; if at the Convent, you should pay about *half a dollar a day for each person*, if you are furnished with a lodging only; but if supplied with necessaries for the table, &c. I should regulate the present as the drogoman of the mission, Monsieur Haziz, will direct you, and whom you may trust in every thing relative to your movements.

8. From Grand Cairo you may either go to Jerusalem across the desert, or descend the Nile to Damietta, and there embark for Jaffa, whence you sleep the first night at Ramla, and arrive the second at Jerusalem. On arriving at Jaffa you should apply to the acting Consul, who will send notice to Ramla and Jerusalem, and provide you with mules for the journey: across the desert it is four days.

9. You go to the Roman Catholic Convent, and will be

furnished with every thing you want. On quitting Jerusalem you make a present of about two dollars a day, for each person, to the treasurer, and one dollar per diem for the whole party to the drogoman; besides pecuniary rewards to the servants and Janissaries who attend you to the different holy places.

10. The most interesting route is certainly by land, through Acre, Damascus, Aleppo. I am uncertain as to the time, but I should suppose six weeks. If I had had time, I should have taken that route, avoiding the neighbourhood of Tripoli in Syria, where there is mal'aria; I crossed from Barutti to Cyprus, a voyage of two days, whence, by crossing the island, and then to the coast of Caramania, you get by land to Constantinople in a fortnight.

11.* Take fine cloth for your benisch—jacket and waistcoat may be of any colour but green; the benisch is generally of a gay colour, and different from the rest. The breeches, called sharroweel, are of great size, almost always blue, requiring about four times as much cloth as common pantaloons. The only advantage of buying the cloth in Europe is, that you get it finer and much cheaper. At Cairo the coarse cloth is dearer than the fine in Europe. Cairo will be the best place to have the dresses made up. I calculated 50*l.* for the dress of myself and servant.

N. B. The plague usually begins in April and ends in

* This seems more properly to be an answer to the enquiry, No. 7.

July, in Egypt. In Syria it had begun a second time, the same year, in the month of September.

THE writer and his associate had every reason to be satisfied with the attentive kindness, which they experienced almost universally, in the domicils of the British residents;—yet he cannot withhold the friendly advice conveyed to him in a note by an experienced Asiatic traveller, who had observed him on some occasion examining, rather too eagerly, a very formidable collection of coins and medals:

Pensate d'essere in Arabia. Il tutto si fa per denaro, e si tenta ogni mezzo di spogliare i Franchi, ed in specie Inglesi.

Chiamate per drogomano un certo ***, e chi jeri séra ha parlato al vostro domestico; di costui vi potrete servire come drogomano, e come servo all' occasione, e la paga sara di molto minore.

Se al contrario prenderete il soggetto di cui jeri m'avete parlato, lo pagarete molto, e bisognara farlo servire come Padrone, e giammai contento.

Le antiche sono furberie per levarvi denari: le potrete trovare in Ægytto migliori, ed a minori prezzo.

Aprite gli occhij con tutti, ed in specie coi Vice-Console.

FINIS.

W. HUGHES, Printer, Maiden-Lane, Covent-Garden.

DIRECTIONS TO THE BINDER.

The Plate of the Holy Sepulchre, to face the Title.

The Map to front the first page of the Letters.

The Mount of Olives, to face page 80.

Plan of the City of Jerusalem, to face page 151.

View of the Pyramids, to face page 273.

The Sphinx, to face page 283.